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WOMAN'S WORK FOR WOMAN.

AN ILLUSTRATED MONTHLY MAGAZINE

PUBLISHED BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

VOLUME XIII.—1898.

PRESBYTERIAN BUILDING, 156 FIFTH AVENUE,

NEW YORK.

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WOMAN'S WORK FOR WOMAN.

VOL. XIII. APRIL, 1898. No. 4.

DELIGHTFUL news is received of religious quickening in the seminary at Beirût, Syria. Many of the girls have been concerned for their eternal interests and a number have asked admission to the church. Miss Anna Jessup is assisting the teachers in Miss Law's absence.

WRITING from Canton, China, since the year opened, Rev. A. A. Fulton says that while he had the privilege of receiving fifty-two adults to the church in 1896, the number in 1897 was just doubled, one hundred and four, and he wants two hundred this year. "No life like a missionary's," he says.

WRITING January 20, from Pyeng Yang, Korea, Mrs. Baird says: "Word reaches us almost daily of this or that hamlet more or less remote where idols have been cast out and an attempt is made to observe the Sabbath. We rejoice with fear and trembling." It should be understood that the defeat of China in the late war has lowered the reputation of Buddhism in Korea, where it was introduced from China.

THE beloved Mrs. C. W. Mateer of Tungchow, China, has been prostrated for many weeks, and the gravest solicitude is felt regarding her recovery. Dr. Henry of Canton, who was laid aside in early winter with *iritis* and obliged to keep his room darkened, is nearly restored, we are thankful to say, and that Miss Lindholm, also, is again at work, after fever in hospital at Shanghai.

BESIDES missionaries whose furlough is due this spring, others are expected home on account of illness—Mrs. Chas. Forman, Sr. from India, Miss Fleeson from Laos, Mrs. Friend who went to Africa last summer.

"FAITHFUL Bible woman" is a frequent expression in missionary reports. Here is one from Yokohama: "Two faithful Bible women have been untiring;" from Mainpurie, "the faithful Bible women;" from Kolhapur, "two widowed Bible women have been very faithful." One in Canton, "bright and well educated," because she teaches the Christian religion in the hospital wards, some time ago suffered the loss of her property which her Christian husband left her at his death. Her uncle moved into her house and set up the idols. Mrs. Kerr, from whom these facts are received, says, "I felt as I looked at her how much these Christians had to suffer in comparison with ourselves." How many of us in America have ever suffered the loss of *anything* for Christ?

BEFORE April 30, the Board of Foreign Missions requires $413,529.43 in order to close the fiscal year with all obligations fully met. Of this amount, over $39,000 is what remains on the debt of $97,000 with which the year began. In 1897 the treasury received $346,581.25 between March 15 and April 30, but even though that sum were now realized, it falls far short of present needs. In this matter the Board must rely upon the prayers of those who love our missions. "Ask the Lord and tell His people."

REPORTS for 1897 are just coming in from India, the stamp of famine year upon them. Besides organized relief work, it has been a common occurrence for individual missionary women to literally "pick up" starving children off the street. Miss Fullerton had eight on her hands at once; one of Dr. Helen Newton's finds, she brought home wrapped in a towel; the young daughter of a missionary rescued a year-old girl who quickly responded to tender care. There are seventy-five famine orphans in charge of one of the missions.

PLAGUE, which has been increasing in Bombay Presidency, has now crept down to Sangli. When Mr. Graham wrote, February 3, there had been some sixty cases and not one recovery. The schoolboys had been removed to a quarantine camp outside the city. Three of the four

districts into which Sangli is divided were practically deserted of their population, one of the means by which plague is spread. Though so close to this awful visitant, we have confidence in God that He will preserve the lives of our friends there, Mr. Graham and his daughter and Mr. and Mrs. Jolly.

TO plant a living church is the aim of the foreign missions enterprise, so that "the glory and honor of the nations" may be brought into the city which the glory of God lightens. To develop that church is the responsibility of its Christian membership.

IT is a big subject we have before us this month—THE NATIVE CHURCH—and space suffices to no more than touch a few phases of its character, history, trials; but other evidence has been dropping year after year from missionary pens, as a little search will discover.

ABOUT three hundred and thirty churches, among twenty races on four continents, have been planted within our Presbyterian missions. Our prayer should be for a more aggressive, evangelizing spirit in all of them.

ALL Christians of the Native Church have a claim upon our love and sympathy. As a body, they are worthy of our confidence. Of those in Japan, where they were sometimes unstable, Mr. Speer says: "A little handful, misunderstood, maligned, perplexed, . . they have kept their faces toward Christ and His Cross and fought the battles of evangelical religion." Of those in our youngest mission he says: "The spirit of love and work is in the Korean Christians;" at Pyeng Yang he found "the fresh life of the early Christians."

THERE are many in the Native Church who deserve, beyond love and confidence, our admiration and gratitude. Their endurance of persecution patiently, the front they make against engines of idolatry and fortresses of custom, the heroism with which bent old women learn to read and poor men relinquish money gains on the Lord's Day, the voluntariness with which, in numerous instances, they communicate the things of Christ to their countrymen —all this is testimony which unspeakably enriches the Church in America.

THE oldest of ten churches in our Korea Mission, that at Chang Yun in the North, is not only self-supporting, but sustains a regular evangelist, has endowed their day-school, built a large, substantial church, contributed to work in other sections, and proposes to support a foreign missionary and his wife if such are sent to live among them.

AT the third and best convention of the Student Volunteer Movement for Foreign Missions, held at Cleveland in February, there were represented 61 theological seminaries, 47 medical colleges, 19 mission training-schools, 331 colleges and universities; in all 458 institutions. Of 2,214 delegates, 1,717 were students. This army of youth with intellect in training furnishes public meetings unique in character. The Executive Committee reported 1,173 volunteers gone to the field previous to January 1, that the number of students expecting to become missionaries is now five times as great in the colleges and twice as great in seminaries as before the movement started, and that offerings for foreign missions from colleges and seminaries (of all denominations) have risen from about $5,000 a year to about $40,000, given last year.

A HANDSOME Picture Book just sent out by the Philadelphia Society is remarkably cheap at ten cents.

WOMEN of the "United Evangelical Church," one of the smallest bodies of Christians in this country, have a foreign missionary society, publish a small periodical and leaflets, and gather regular offerings, although by rule of their general Board, they must secure $20,000 before they are allowed to send out a missionary. They now have over $8,000 towards this sum. These facts appear the more striking to those who know of the sad schism of four years ago by which this Church was forced to build again their houses of worship. Societies much larger might take example from the pluck of this one.

A YOUNG Mexican lad, leader of the Christian Endeavor Society at Guadalajara, was attacked one Sunday last spring, and his life saved by the Bible carried over his heart. The assassin's knife cut into the book as far as Ezekiel. —Told in "*Life and Light.*"

"The Church must take into account that she is destined to be world-wide; and she must beware of running up walls which can only cramp her and retard her expansion and prove that she has no faith in her own living power of growth. She must be such a corporation as can admit Hindus, Chinese, savages." MARCUS DODS.

ADDED TO THE CHURCH—A CONTRAST.

Yesterday was communion Sabbath with us in Chattanooga. The service was unusually sweet and impressive, and at the close of the sermon ten new members were received to the church. While the pastor was talking to them, my thoughts drifted back to another communion service, in India, about a year ago, where another ten were received into the Church of Christ. It was a lovely Sabbath morning at Saharanpur, very much like yesterday, but how different everything else! There was no beautiful church with soft carpets, fine organ, trained choir; no stained glass windows to subdue the bright sunlight and no winter roses to ornament the pulpit. Yet, God was just as near as yesterday.

No, there was only a little group of mud huts nestled close to the roadside, looking so much like the earth you might have passed without seeing them. The ground between had been carefully swept. A piece of old matting served as a screen to hide the congregation from the curious gaze of passers-by, and there, on the ground, sat the congregation—ten women, *leper* women, clothed in rags, five on one side, five on the other.

The story of how these women had changed from wretched, unhappy creatures to cheerful, happy Christians is too long to tell. But the change had taken place, and that morning they were to confess Jesus Christ their Saviour before the world. They were to be baptized and for the first time celebrate the Lord's Supper. All had said they were ready, but when we arrived we were surprised to see the division of the women into two groups. When questioned, they replied that all "believed," but only five would be baptized that day, and the other five after six months. Then Dr. Lucas began the examination.

The first was an old woman. It had been more than a year since she lost her sight from the dreadful disease. She used to beg for soap that would make her see. Poor, blind, almost naked, with feet so deformed they were nothing but stumps bound up with leaves and rags; an outcast from home, without friends, dreaded and shunned by all the world, this poor woman, for whom God had such great love that He gave His only Son to die, stood there under the open blue sky, and, with tears streaming down her cheeks, confessed her belief in Him. It was a sight never to be forgotten.

Two more old women followed her, and then came a young girl, about sixteen, with her mother. Sixteen, and a married woman deserted and cast out by her husband! Sixteen, and a leper! Unless the disease develops rapidly, she has a long life of suffering before her. The poor mother's chin was quite eaten away and it was almost impossible to understand her when she spoke.

What a precious service it was. How we enjoyed the hymns and *bhajans!* And then we celebrated the Supper together, using little earthen cups bought in the bazaar. The sad part was that the other five could not join with the rest. But we sang a hymn for them about "not delaying till to-morrow." There were four verses and, before the last was sung, one of the five said she saw no reason for "delaying" longer, and she came up and was baptized. Again there were more hymns, more prayers, and the Lord's Supper was given to her alone. By that time two others signified they were ready to come also. The same service was gone through the third time and, just as we were about to come away, the remaining two asked to be baptized then and there, without waiting the six months.

The change in the faces of those women after the struggle was over was wonderful. They had believed all the time, but some one had told them that we gave them "blood to drink," and the idea was naturally so repulsive they could not make up their minds to accept such a condition. When everything

gation, I obeyed the Lord's command. "Till He come." *Till He come.*

Two numbers have been perplexing me lately. I know not whether they are correct or not, but I have heard it said there are 500,000 lepers in India,

MISSION CHURCHES: SAHARANPUR (upper one), membership, 117; added in 1897, 10. ALLAHBAHAD, *Katra District*, membership, 75. Added in 1897 to churches of Lodiana Mission, 372.

was explained, they were satisfied. And so, all the ten lepers were received into the church.

"For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." It was the voice of my pastor in Tennessee. From a silver cup this time, and with a great congregation, I obeyed the Lord's command. "Till He come." *Till He come.*

Two numbers have been perplexing me lately. I know not whether they are correct or not, but I have heard it said there are 500,000 lepers in India, and 400,000 Presbyterian women in America *who are not interested in missions.* Please tell me if this can be true. Somehow, after communing one Sabbath with the lepers and another with "Presbyterian women," it seems a fiction impossible to believe.

Jessie Dunlap.

THREE BIBLE WOMEN OF NORTH INDIA.

THREE AMONG TWENTY-SEVEN IN THE LODIANA MISSION.

During the past year, there have been two baptisms here at Ferozepore, which were the result of the Bible woman's work.

She herself was the wife of a Mohammedan who was baptized ten years ago. She would not come with him then and we did not know he had a wife, as he never spoke of her. Once, when it was suggested that he should marry, he indignantly replied that he would attend to his own affairs. One day, about three years ago, we heard that Wâlyah Ali's *wife* was with him, at which there was a loud exclamation. He had won her at last, through the hand that moves the world, and she had come to live with him, ready to be taught Christianity. She learned readily, and though she shrank from the publicity of baptism for a long time, she came to the point at length and begged that we would have the service at our own house, the church being more public.

This we did, and on the first day of 1897, all the Christians gathered in our dining-room to witness the baptism. Mero was completely enveloped in a new white *chuddar* and sat on a stool beside the organ until time for her to stand up, when I led her forward and stood with her. I think I shall never forget her clear, decided answer when asked if she, renouncing her former faith, now accepted Jesus Christ as her only Saviour. Unconscious of all about her, she repeated the words as if she meant them from the bottom of her heart. Her husband then rose and told us how, for ten long years, he had been waiting and praying for this moment; how, that often he was tempted to tell the *padre sahib* his secret, but he knew he might be urged to sue for his wife, and that would have widened the breach; how he was even tempted to marry, but a voice seemed to say "wait," and now he could witness to God's faithfulness.

This history is the more remarkable, there being no children. One day when my husband and I went to their house last summer, we found Mero was away on a visit to her husband's parents. She had written to him saying: "Take care that you do not get careless about praying for me while I am here," for she was anxious to witness for Christ among her Mohammedan relatives. (*Mrs. F. J.*) *Frances R. Newton.*

And last, but not least, is Siabi, a dear little Christian woman at Dehra, who is about two years old in Christian graces, but to listen to her and see her face when she talks about Jesus' love, you could hardly believe it is so short a time since she came into the light. *She has given up everything for Christ's sake.* When her husband learned that she believed in Christ he tried to take her life, for he is a bigoted Mohammedan, and she fled with her little girl to the missionaries for safety. Her husband married again, so you see she is very much alone. Please pray for her. *Christina B. Herron.*

Mrs. David is a Bible woman in Lodiana. She is a widow with two children, and is probably about twenty-seven years old; has a refined, sensitive face, and a quiet, unobtrusive manner. All of this family and their relatives are noticeable for their fine faces and lady-like manners, as well as their common sense and strong religious character. They all dress like English and American ladies, except their *chuddar*.

Mrs. David's ancestors were Hindus, and she says that her great-grandmother was burned at *suttee*. Her grandfather became a Christian at a time when it took great courage to do so, and remained firm till his death though he stood alone of his family. There are *fifty Christians among his descendants* who are now living.

Mrs. David is one of the best workers we have here, a woman of noble Christian character and of great earnestness in presenting the Gospel to heathen women. She has done school work and village work; in fact, has helped in almost all lines, but is now giving her whole time to zenana work. She is much respected and beloved by the women to whom she goes, and her work is telling in the saving of many of them. (*Mrs. W. J.*) *Nettie Dunn Clark.*

NOT PEACE BUT A SWORD—TRIALS OF THE NATIVE CHURCH.

In the tenth chapter of Matthew, beginning with the sixteenth verse, our Lord in forceful language, drawn partly from the prophet Micah and the Psalms, warns his disciples that the triumph of the gospel of peace will not be accomplished without sorrow and strife. "A man's foes shall be they of his own household." It is one of the trials of missionary life that we are called upon again and again to witness the exemplification of the tragic pathos which lies beneath those prophetic words.

Not far from Ichowfu lives a Chinese named Yao. He was educated for a military career, but ultimately settled down to the life of a village farmer. He has land and stock and is in easy circumstances. Several times in the past few years his attention has been called to the Gospel and lately he has begun to feel its power upon his heart. Over a

year ago I visited him in his home, and at frequent intervals the evangelists have called upon him since. In the course of an itinerating tour just completed,* one of the evangelists and myself stopped at a town near his home to spend the Sabbath.

As soon as he heard of our arrival, Mr. Yao came over to call upon us. Although naturally an undemonstrative man, he was evidently in great distress of mind. He said that he was bitterly opposed, not only by his own family but by a number of friends, who were urging him to join with them in entering the Roman Catholic church. When questioned as to his motives in seeking baptism, he replied that he did it under the conviction that he is a sinner and that only Christ can save from sin. "What else should I be seeking?" he added. "I have land and cattle; there is no fear that I shall go hungry." He said that he knew in general that he was a sinner, but that when he compared himself with the character of Jesus as shown in the gospels he felt that "there was nothing but sin about him." He was particularly struck by the story of the man who was "attacked by highway robbers." "I suppose," he proceeded, "that the man who saved him and paid his inn bill was Jesus Himself." When the parable was explained more fully he seemed a trifle disappointed, but said: "At any rate that Samaritan showed the same spirit as Jesus. *He loved his enemy.*"

But the thing which was uppermost in Mr. Yao's mind during the interview was the bitter hostility of his family, especially of a son who had just returned on furlough from military duty on the Yellow River, beyond Chiningchow. The young fellow was so bitterly offended at the stand his father had taken that he threatened to leave home again, at once. The father said: "My son, you are young and I am old. Let me go away and you stay with the family." But the son went off to Ichowfu in fierce wrath. "And," concluded the father, with simple pathos, "I had been so longing for my son's return. But I will trust Jesus, come what may." We counseled him to patience and prayer. I read those verses from the tenth chapter of Matthew, and when I came to the passage: "I am come to set a man at variance with his father," he passed his hand over his brow and said quietly, "Those words are true; they are true." I wish to ask the thoughtful reader, Is Yao Pei Shêng after the loaves and fishes? Would you not confidently receive him as a true member of the great household of faith?

Wm. P. Chalfant.

TWENTY-THREE WOMEN—DID THEY STAND FAST?

In February 1882, a letter from Persia was translated and forwarded to the Board of Foreign Missions by Rev. J. W. Hawkes. This letter was from Armenian women of Hamadan and the substance of it constituted a request to the Board that, "As you love us you will send us two ladies who shall teach us and our daughters those things most necessary for our temporal and our spiritual welfare. And this is not for ourselves alone, but also for our Jewish sisters who are now in intense darkness." Twenty-three women, "Khanum wife of Yusef" leading off, placed their signatures to this letter†, each giving her husband's name as well as her own.

The prompt and happy answer to this appeal was Miss Annie Montgomery. In August of the same year, she came on a six-days' notice from her home on Prince Edward Island to New York, and sailed for Persia. Miss Sherwood (Mrs. Hawkes) followed the next year.

What has become of those twenty-three women? Did they value their gift from America? Did they all stand fast in the Lord and train their families to keep his covenant? Have they been efficient to build up His kingdom in Persia, or were they, like some of us, only half-hearted? It would be interesting to know?—Well, the answer is at hand. The witness has given in her testimony. —EDITOR.

Number 1, *Khanum Yusef.*—She has been a most consistent member of the

* In November, 1897; a tour of eighteen days; five men baptized, the first in their villages.

† Printed with signatures in *Our Mission Field*, New York, July, 1882. For information inquire of the Women's Board.

church all these years and striven to train her children well. They have all been day scholars. The eldest daughter confessed Christ some years ago.

No. 2.—Died soon after I came.

No. 3.—Mother of our good pastor. One who has not confidence in herself; cannot pray in meeting, but is always in her place in services, always the same true friend to Christ's work and workers.

No. 4.—Another faithful soul as far as she knows what is right, but cannot read.

No. 5.—She still lives, bowed down with years and infirmity, but if you had seen her when she met me at the door of the church and seized and kissed me over and over, you would understand that she thinks God answered their prayers by sending me to them. She is earnest and faithful. One son was a colporteur, who, it seemed to me, died from exposure in his work; another is practicing medicine.

No. 6.—The eldest daughter of the blessed old saint who called herself my Armenian mother. She was a most remarkable woman and must have been out of the city when the letter was sent or her name would have been first on that list. She could not read, yet had a wonderful knowledge of the Scriptures and great opportunities of telling the good news in Moslem families into which she went as an eye doctor. Her heart was broken by the death of a son, and in a week or two after she followed him to the grave. Her poor daughter (6), in the wildness of her grief over the double bereavement, beat her head so that her eyes have been sore ever since and now she is nearly blind. Her only son, a medical student, accidentally shot himself. To add to all this her husband, a wine seller, wants to put her away on account of her blindness and take another wife. I suppose, if he pays money enough, the priest may let him do so.

No. 7.—Left a widow and went to Tabriz, where she was under evil influences in the home of a brother, a drunkard. One of our members here married her and, I am sorry to say, both have gone backward since. I am just in from seeing her and reasoning with her on the danger of the way in which they are walking.

No. 8.—Early left a widow, with two lovely daughters. One died a few weeks after I came, the other has grown up in the school and confessed her faith in Christ. She married the book-keeper in the bank. Her mother, (8), had for her second husband the manager in the branch of the Imperial Bank which is in Hamadan. Their marriage ceremony was in English. She is a devoted wife, true mother and a sweet Christian.

No. 9.—Her husband has the title "Khan" and another which may be translated "Captain," but both can be bought. Her eldest son is a member of the church, but the mother's pride has had no good influence.

No. 10.—What a blessed, earnest old saint she was! Poor in this world's goods but rich in faith. When I asked the women to give of their ornaments, after reading to them "The Bride's Outfit," the dear old woman said: "I have no ornaments but I can spin some yarn," and her offering was a large ball, spun with her trembling fingers on her poor little distaff, and she was glad.

No. 11.—This morning I was standing beside her watching her second son start out into the world. His elder brother was sent to teach in the villages two years ago, and he leaves with the Nestorian pastor on Monday on an evangelistic tour. Their father was, I think, the best teacher we ever had in Hamadan and his death fourteen years ago was a great loss. He left four little boys. Of two I have spoken; the third is also a member of church and he and the younger are busy now in school. Their mother has remained a widow and has cared well for her children temporally, but, I am sorry to say, is not spiritually minded.

No. 12.—Her husband was employed in Teheran where she removed and died, I think, five years ago. Her daughters were in school here; one became a helpful teacher; another married, but the father put the youngest into the Catholic school.

No. 13.—Wife of the pastor, one of the sweetest among our women. She has always been lovely amid many trials. Three children died, one after another, but now she has four. She was a most satisfactory pupil and is a very devoted Christian.

No. 14.—Wife of one of our most faithful workers, a deacon in the church

all the years I have been here. Their son and daughter were scholars in the schools, are members of church. She herself seems good and true, if not as earnest a worker as we would like. However, we must remember the number of children she has.

No. 15.—Went to Teheran to live and was Mrs. Potter's right hand in all her work for women.

No. 16.—Busy with her eye-doctoring; but spiritual things seem little to her, though she professes faith in Christ, and I hope possesses it.

No. 17.—Has two useful daughters. She strayed for a time, but by God's blessing on Mrs. Watson's efforts has been brought back and is striving upward.

No. 18.—Wife of the teacher in the village, and mother of two of our graduates. One among the lovely women here, a faithful Christian.

No. 19.—Daughter of a good old mother who died a year ago; is a widow with three boys. She was left without means of support, and we employed her to do washing. In the midst of much temptation, she has, so far as we know, held fast her faith and maintained a pure Christian walk. Two elder sons are graduates of the boys' school but have drifted away from their training; still, I am sure their lives are purer for it.

No. 20.—A widow living in Teheran with her children.

No. 21.—Wife of the Nestorian pastor; went to Oroomiah.

No. 22.—A famous eye-doctor; has supported the household well. One of the best Moslem converts was won by her. She gave him a Persian Testament when he came for medicine. He read, believed, received Christ, and has been a Christian for years.

No. 23.—A simple, earnest Christian. She has been a widow seven years. Her husband was one of the most capable men in worldly matters that we had in the city. He was overseer of the erection of our mission houses, Faith Hubbard School, and the first dispensary rooms. Their married daughter has two bright little boys.

Annie Montgomery.

THE CHURCHES OF NORTHERN SYRIA AFTER FIFTY YEARS.

On our last visit to Hamath, before leaving for America, some of the Syrian Christians rode out with Mr. Nelson, according to the pleasant Oriental custom, and in parting, one said: "I will give you no commission except our Christian salutations to the churches in your country, and our earnest gratitude for all they have done for us."

This year of our Lord, 1898, marks a golden milestone in the missionary history of Tripoli station. Just fifty years ago the first effort was made by our Board to reach out north of Beirût and give the Gospel to Northern Syria. The story that the fifty years tells is one of progress. Weeping endured for many a night, agonizing prayers went up to God, noble lives were laid down; but joy came with the morning. God answered while His servants called upon Him, and the victory came, even through the gates of death. To-day these churches that send their loving greeting are bound together, a living Church, six hundred strong, owned and blessed of the living God. Hitherto hath the Lord helped us, and in the name of our God will we set up our banners, and hope for large things for His glory in coming days and years.

We have record that in 1855 the first man united with the mission church in Tripoli. In 1865 eight were received to the church of Hums, the first fruits in that city, and about the same time the Safita church had its beginning.

Tripoli field has but one ordained Syrian, Rev. Scandar Haddad, pastor at Hums; the other churches are supplied by licensed evangelists, many of whom act as preachers and teachers of village schools. The sacraments are administered by missionaries and this one pastor. Many of the preachers are godly men, doing earnest, faithful work. We desire for them all a fuller measure of the Holy Spirit.

Minyareh is a place of great interest. Before the entrance of Protestantism, there was in the village almost no knowledge of the Christian religion and no idea of Christian life beyond certain superstitious practices connected with religious rites. In 1883, American missionaries used to pass through the vicin-

ity, and astonishment was awakened among the people by the "helmet" worn by one of them. One said: "He wears his sauce pan for a hat!" Others said: "He is only a cursed Englishman, going to Sheikh Mohammed to try to get people to change their religion!"

In 1885, M. Elias Makhool was teaching at Kemr Asfoor for the mission, and children from Minyareh attended his school. He visited their homes and made some friends, among whom was Makhool Hazoori, who was more religious than many. This man died and, according to the custom, after the funeral M. Elias came to visit the family, taking his Bible with him. He was permitted to read to them, and repeated his visit during the days of mourning, talking to many people. Some accepted the Word as good, others rejected it because it came from a Protestant. M. Elias went every Saturday to the son of the deceased man and found some gathered with him, thereby arousing much opposition from the priests, who abused Abdullah severely and at last induced government to close M. Elias' school. This set him free to spend all his time in Minyareh. Opposition grew; efforts were made to keep every one away from this dangerous man, but earnest examination of the Gospel increased the more. Opposers secured the arrest of leaders like M. Elias and Abdullah, after beating them and injuring their household goods. Though government forbade meetings, the Christians met quietly in Abdullah's house, and in 1886 and 1887 fourteen persons were received to the church. These were troublous times; households were divided against themselves; imprisonment, beating and abuse were freely used. Still the church increased. A small building was secured as a meeting place and it has had to be enlarged a second time, and, by God's blessing, most of the villagers now know and believe the truth.

SCHOOL-HOUSE AND CHAPEL, ABEIH, SYRIA.
South of Beirût.

In seven towns and villages the mission owns buildings; in the others we have rented places of worship.

Come and look in on our Mahardeh congregation. It is Sabbath morning, and though still early the small room seems full already. The people sit on rude mats, spread on the dirt floor; there is one low door and one small window. Mr. Nelson told them on his last visit that they reminded him of a wheat merchant in the market. The man sits on the ground with his bag of wheat at his side and his measure, like our peck measure only sloping in at the top and having two handles, in front of him. He puts the wheat into the measure with his hands, and when it is apparently full he takes it by the handles and shakes it till the wheat settles down; then he puts in more wheat and shakes again until the measure will hold no more; then he puts a double handful on top and the grain

MAHARDEH SCHOOL-HOUSE, CHAPEL AND PREACHER'S HOME. Church membership, 70.

rattles over the side—"good measure, pressed down, shaken together and running over."

That morning the room seemed full, but presently three or four men came to the door. The people inside began to shake and jostle together, and the newcomers added theirs to the shoes of the congregation outside, stepped over the whole pile and settled down into place, one here, one there. After a little, more persons came; the shaking and jostling was repeated, and these found places likewise. Then more came, and more, until they were packed in like sardines, and the service began. Then a woman with a baby in her arms came to the door, and was not dismayed by the crowded floor or the fact that not one of those men would dream of rising to give her a seat, but she also stepped over the shoes and found a place for herself under the small pine table which served as a pulpit—the only vacant place in the room. Finally, a big goat came to the door and tried to enter but was prevented by a push from the preacher's foot. The people sit there quietly, with eager, earnest, dark faces turned to the speaker, and seem, literally, to drink in every word. Oh, it is a rare privilege to carry the Gospel to such people!

CURITYBA CHURCH, PARANA, BRAZIL.

Purely a product of Brazil. All the people shared in building in 1893-94. Membership, 160.

In most of the churches men are first to take the stand. One Sabbath seven women were received, the men of their households being already in the church. Usually the rolls show an equal number of men and women. The spirit is good among the Christians. Hums church was to have a new iron roof. It was placed over the old dirt roof and the men formed a "bee"—pastor, elders and members — and to save the church expense, removed the old roof, working heartily and happily, and not a man of them would have stooped to such menial service for himself.

There are several changes we would like to see. For one, the curtains taken down which separate men from women in the churches and the women given as good a place as the men and, like them, allowed to lift their voices in praise in God's house. But time must be given to overcome the prejudices of the country, and, meanwhile, the church must be kept above reproach. May God add to the numbers in Northern Syria, daily, of such as shall be saved.

(*Mrs. Wm. S.*) *Emma Hay Nelson.*

A CONVERT FROM RATNAGIRI FIELD, W. INDIA.

[Extracts from his own story, told to Miss Grace Wilder and translated by her.]

I was born in Guzerat. My childish education was there. Because of having small-pox, one year was wasted. I learned the work of a clerk and was faithful in business. My father then brought me to the Konkan and married me.

My mother and brother died of cholera in Guzerat. I have more hope for these than for my father, for they were poor, harmless ones. At that time the Gospel had not come to us. My father much abused my mother, and she and my brother ate and drank apart with the earnings of their own labor.

I spoke and wrote to my father about the Gospel, but he would not admit it. He was of an angry disposition. Once, after I had become a Christian, I went to our village to see our father. With rage he sprang upon me and, with a bamboo five feet long, he beat me until he was satisfied. To the crowd I at this time spoke on the verse—"Fear not

them that are able to kill the body, but fear Him who is able to cast both soul and body into hell." This was a time not to say much but to act.

From 1857–1887 I was in the Konkan. If at this period I had seen Mr. Barker, four years might have been added to my Christian life; but that was not the opportune time in God's sight—so I now think.

In 1887 I returned to Guzerat, and this was my propitious day. I became enamored by the poetry of the Prathana Somaj. My mind was not at rest. While engaged in work I met Christians for the first time. Two came into the bazaar to preach. Their preaching was alone for me—so I think. I have not heard of a single person of that village becoming a Christian for fifteen years. The Lord came over mountains and valleys in search of me. For this I am grateful to Him.

Acquaintance with these Christians became very dear to me, but I used to go to them at night on Nicodemus's road. Through reading the Word and prayer, the nail of good endeavor struck deep. Thus a year and a half passed. I began to desire to be a Christian, but did not have courage. My father has me, alone. Bitter would be the grief to him. This thought refused to let me put my foot forward. But the Lord said, "If ye have faith as a grain of mustard seed this mountain shall be cast into the sea." Through God's grace this mountain of difficulty was moved.

My father somehow learned that I had become enamored of the Christian religion. If taken to the Konkan and left with my wife, he thought I would forget the present drawings. He therefore came himself with me. The time for idol worship arrived, but this being contrary to my knowledge, I refused. I tried to pacify my father and caste relatives, but they became intensely angry with me and my father made vows to the image in order that my right mind might be restored. For three months I did not submit to any idolatry. I even broke the fearful feast of Shimga. My father's relentlessness led me to tie in my mind the knot that the present was the best opportunity of pleasing my Heavenly Father.

When my wife, obtaining my permission, went to her mother's home, I took the opportunity and followed a by-path until I came to the boundary of the town. That was the propitious day of my life. I, who had become weak and gaunt through concern for the way of the Lord, received great peace. Within a month I gained strength and my face shone. There is no pain like that of the mind. Sept. 11, 1881, I came to Rev. J. P. Graham at Ratnagiri. Not having the acquaintance of a blade of grass with anyone, how was I to enter the bungalow? I inquired of a policeman passing, and as he pointed I received courage. I met the sahib. The inspiration to come to this place had been gained through letters from the Christian brothers in Guzerat. On the 23d of October I was baptized. Mr. Graham made inquiries of a missionary of the Irish Presbyterian Church and being satisfied about me gave me school work. Afternoons I was taught the catechism, church history and Christian doctrine.

That I had come to Ratnagiri to become a Christian was known to no one in my home. Some Brahmans told me that from fear of snake-poisoning, the country had been searched for me. My family members had also searched for me on the steamer. Fifty people, men and women, came to me and with tenderness said, "Come home." My wife, seeing my firm resolve, began to dash her head on the stone pillar of the schoolhouse. Seeing this, the men scolded me. Then the Lord began to say to me, as to Paul, "My grace is sufficient for thee." At this time my father came from Guzerat and sought to influence me. His superiors had sent him a handsome, warm coat; showing this, he said: "Come with me to Guzerat. Great and wealthy people are favorable to you. If you owe anything I will repay it. Do not be anxious." I said to him: "I am not becoming a Christian to do foolishly. I owe no one. I am altogether free, but I have a great desire to study the Christian Bible. When this is realized I will surely come to you." He went away in anger. I continued a correspondence, but without reading my letters he tore them up. Two officers of the Prathana Somaj sent me a letter saying that having interviewed the collector they had secured for me a position of Rs. 12, and

I should go at once. "Send a card and we will send you a money order." I showed this letter to Mr. Graham.

At this very time Mr. Graham lost Rs. 30. Through the police, each one of us was severely examined. They came and took me to the police station. At that time because the Lord was close to me, I without any demur went silently to the station. Where the *mahars* stand, there they placed me. I was weary with waiting. After all were peacefully asleep I laid my body on the ground. Before five, I was awake and, as usual, kneeling down began quietly to pray. Just then an officer kicked me in the back and striking me said, "Where have you put sahib's money?" Then he used vile language. As Christ was silent before Pilate, so, having spoken the right, I remained silent. Then with no further trouble I was released. I remained three and a half years at Ratnagiri, so to many it was proved that I was a real Christian. At this time the Lord led me by a very narrow way and I was safe in His hand. The experience that we must through suffering enter the kingdom of God is not a slight one —so it seems to me.

ABOUT THE LAOS CHURCHES.

[STATISTICS FOR 1897 NOT YET RECEIVED.]

CHURCH AT CHIENG MAI (upper one) AND LAKAWN CHAPEL.

The Laos country gives great promise for the future in regard to the extension of Christ's kingdom. The simplicity of the Gospel has touched the hearts of the people. Among those who have listened to the call of the Master and are following Him, one finds many who are faithful, who have childlike faith and trust, and are as shining lights to their friends who sit in darkness.

Since the establishment of the Laos Mission, in 1867, the one church organized at Chieng Mai, in 1868, after sending out scores of its members to form other churches, now numbers itself seven hundred and thirty-four communicants. As the mission has been growing in years, the number of churches has also increased, until, at the present time, there are fifteen in the North Laos presbytery, the whole aggregating nearly two thousand two hundred members.

Preaching is supplied at Chieng Mai jointly by Mr. Campbell and a native minister. The Lakawn, Prăă, Lampoon, Nan and Chieng Hai churches are supplied by missionaries, assisted by native ministers and licentiates, while the other churches have pastors from their own people.

The church edifice at Chieng Mai is comfortable, built of teak wood, with a seating capacity for about eight hundred. Through the kindness of some English friends, benches have been introduced and the people who formerly sat on the floor are pleased with the idea

of sitting up in foreign style. A bell in this church calls the congregation to services. In Lakawn there is only a chapel. The worshipers sit on the floor, but they are eager listeners. Other churches have places of worship more or less commodious. Not far from Chieng Mai a company of Christians have built a house of worship for ninety rupees. This has been encouraged and cared for by Dr. McKean, who has taken time for this branch of work, aside from his daily hospital and other medical duties.

The Christian Endeavor Society in North Laos is doing a great work. A delightful convention* was held in Chieng Mai, in December of 1896, when twenty societies were represented.

The Christians, *as a body*, do not contribute to church work as much as they did when pagans, while a few give more. Self-support is slowly but surely making headway. The contributions from Chieng Mai church, one year, were Rs. 409. Some of the Christians have adopted the tithe system. One man, before his death, requested that his property should be tithed.

In Lakawn church at preparatory services before communion Sabbath, the people are urged to bring offerings for the lepers. These offerings, consisting of rice, clothing or money, are distributed in the leper village near by, and the opportunity is embraced to teach these poor unfortunates about the Saviour.

As you think of these churches in the North Laos presbytery, please pray that God may bless and keep them, and that others may be gathered in of such as shall be saved.

Margaret Wilson.

ONE WOMAN OF THE NATIVE CHURCH IN AFRICA.

Some of our Gaboon women are strong Christians and really "endure hardness as good soldiers of Jesus Christ." One woman, very ill, unable even to support her head, was taken from her bed, carried outdoors and held in a chair, while heathen incantations were practiced around her. A few hours after, when some Christian women went to see her, in great exhaustion she recounted what had been forced upon her, adding: "Don't fear the curses that are heaped upon you by my family; come to see me whilst I stay. Nothing can come between me and my Saviour."

Just before her death she was permitted precious experiences. In almost more joy than she could bear, she exclaimed, "Oh! I see myself brought nearer, made purer and purer—I see Jesus— —my Jesus."

Phoebe C. Ogden.

A DAY AT THANESWAR MELA.

Including Incidents, Accidents, Religious Heathenism, Cost of Hindu Worship, and Making Money out of a Religious Festival.

Saturday, the 22d,† was the great day of the *mela*, and the people were wild with excitement. I never saw so many human beings in one day. The chief police official sent an elephant for Dr. Jessie Carleton and me, and Dr. Young‡ came with an invitation for us from the Deputy Commissioner of the district to watch the bathing during the eclipse, from the official pier.

There are three tanks with an aggregate margin line of several miles. Near one of them is an old bridge of five arches and two towers, overgrown with bushes, weeds and grass. It is built of red brick and leads from nowhere to nowhere. Evidently the river washed away both banks from either end, and then ran away itself, leaving the bridge standing there looking foolish, with nothing to explain its existence. The tanks are bordered by miles of broad steps built of brick, leading down to the water, and the police had stretched ropes parallel with the margin. The filthy, yellow-green water was, in places, up to a man's neck, in others scarcely ankle-deep. Hindus believe that the man is peculiarly blessed, purified from sin and made worthy to enter heaven, who is in the water while the eclipse is

* See account of first convention, WOMAN'S WORK, July, 1896.

† Jan. 22, 1898, day of the solar eclipse.

‡ Surgeon-Major in Ambala, a friend of the mission.

on. When the priests gave the signal that the eclipse had begun, the people made a plunge and along the entire water front was a struggling mass of humanity. Those who had dipped themselves were striving to get back up the steps, while those yet unpurified were madly plunging down. Dr. Carleton said: "Do you see the skin diseases calmly walking into the water?" Modesty was forgotten. Most of the women started down with a *chuddar* drawn around their bodies and a skirt below, but in the crush the *chuddar* was sure to be torn off. If one were not hardened by residence in India, with its universal, unconscious nakedness, one would be horrified.

All at once, an English official sprang —boots, spurs and all—into the water, caught a floating baby, and pushed it up to the pier on which we were seated. Dr. Young manipulated the child about half a minute and it made a muffled sound, then a lusty screech, and he gave it to a hospital assistant. Shortly after, a woman was pulled up, exhausted. Then a naked savage, speaking some unknown hill tongue, took refuge on the pier and was allowed to pass dripping through the company. Another man was swallowing water when a companion, holding to a rope, dragged him to the steps.

The Brahmans are all present at the water's edge, with brass vessels to receive offerings from the people as they come to bathe. Each Brahman has his own territory and each family its own Brahman. It is supposed to be peculiarly meritorious to throw the offering far out into the water, where the priest will have to dive for it, if he find it at all. The priests do their best to get the offerings out of the hands of the votaries before they throw them.

One sight was peculiarly pitiful. A strong man came carrying his old mother. He brought her into a quieter spot near the pier, led her down into the water, protected her from the priests while she took an ear-ring from one ear and then the other, throwing each far out into the tank, then a bracelet and a toe-ring. Then he helped her to turn around three times and set her facing the sun, and as she turned her face up to its waning light I saw that the eyeballs were sightless. When she had bowed to the sun three times, poured water from her joined palms and taken three sips, her son wrapped dry clothing about her and carried her away. The manner of both made me feel that each knew these were the last offices for the dying.

In another place a crowd of *fakirs* in ashes and paint came dancing, shouting, and blowing curious long, twisted horns. Next, a crowd of devotees came carrying a boy Brahman, the last of his line. When the bearers' feet were in the water, those around filled the boy's cloth to overflowing with gifts of various sorts. Some great lady's servants bore her down in a palanquin. Her priest bathed her feet, while none of the vulgar crowd had caught a glimpse of her face. One pompous *babu*, a link between the old order of things and the new, came near and taking up a little water sprinkled it on his stylish coat and went off satisfied. His method of purification from sin was quite as effective as that of those who went in all over.

The attraction which lent chief lustre to the *mela* was the presence of the Maharajah, Sir Pratap Narain Singh, Knight Commander of the Indian Empire, Taluqdar of Ajudhya in Oudh. He came with gorgeous retinue, bathed, and went away, as much a heathen as any of his forefathers. The wildest stories about his offerings were spread and credited. It was even said that he presented his Ráni to the Brahman. That would be equivalent to presenting him with a blank signed check, as he must redeem his wife at whatever figure the Brahman shall set. The fact is that the Maharajah gave the boy priest Rs.250, the boy's mother Rs.250, besides offering an elephant and several gold *mohurs*. At least that is what the priest said in Dr. Carleton's hearing.

A rich merchant gave the Brahmans two chariots, five horses and a cow; another gave a rickety old phaeton and two sorry horses. The Bible rule for offerings is not observed. If anything is likely to die they give that to the priests. A Rajah once gave a sick elephant. It soon died, and Government requiring the priest to bury the carcass, it cost him a pretty penny to get it disposed of. The steps along one side of

the largest tank were built with government money by an official named Larkins who had a Brahman woman for his wife, but most of the line of steps, temples and rest-houses for *fakirs* and Brahmans, have been constructed by wealthy people who thought they were making merit in so doing. In these rest-houses, wood, flour and rice are given away every day to the *fakirs*. It is an attempt to act out the Bágh o'Bahár.

Every man has his own little side-show. There is no entrance fee; they know their audience. If these people are first pleased and then solicited, they give. A dwarf cow, carried in a rude cart, dressed up in gaudy cloth, boasting eight teeth, was bringing profit to her owner. A man was lying on a board, through which three-inch nails had been driven. As he lay on the points of the nails, he had his tray laid out for offerings. Several had laid themselves on thorn branches and put a platter out. Several were roasting themselves slowly in the midst of five fires. One had caused himself to be buried, with his hand only protruding; the hand was turning a rosary. His friend sat near, and the *pice* pan was suggestively placed. In a dark, mysterious niche in one of the rest-houses are effigies of the five victorious Pandna brothers. The floor before them was literally carpeted with *pice*, betel-nut, vers, laichis, rice, millet, cocoanut, pumpkins. Everywhere were images of Shiv, the idol which the childless wife worships. It means to her the preservation of her happiness. If she has children her husband will not bring home another wife. Knew she but Hannah's God!

Sunday we attended a simple, dignified Christian service in Tulsi Ram's house. The men present had been spending the days of the *mela* in preaching to their heathen countrymen. They seemed to have been looking into the pit whence they had been digged. As I saw their thankfulness for rescue, and their yearnings over those still struggling in the mire, I said in my heart, surely this is the leaven that will leaven the lump.

Effie Hallock Braddock.

ONE NESTORIAN BIBLE WOMAN.

[THERE ARE OTHERS.]

In March (1897) I made a trip of nine days to the Baranduz Plain. My home was with one of the preachers, whose wife was an old school-girl of mine, and from there I went every day to one or two villages, meeting both Moslem and Nestorian women. These villages are the special field of our Bible woman, Hannah, and she accompanied me nearly every day.

Hannah is the most energetic woman I ever saw. She goes every day to a village and gathers the women, and visits in their homes those who do not come to the meeting. The distances are long, the roads are often muddy, in the winter they are snowy. She goes alone although she is afraid of wolves, and, lest she be robbed, wears the oldest clothes she has. Some of the villages she visits are on the other side of the river which is quite wide, and the water when I was there was up to the horses' knees. The only bridge is two logs, with a space between them. Sometimes her head swims and she is afraid of falling, but nothing can hinder her in her work. I felt rebuked as I saw the field she is working so faithfully. When I have warm clothes and a man and a horse, why should anything hinder me? Hannah was coughing badly. She goes over the roads so rapidly, from fear, that even in cold days her clothes are drenched with perspiration, and then she sits in the cold houses with nothing extra to put on, and so takes cold. Her clothing was old and thin, and patched until you could scarcely know what was the original. She had been working in the villages with Kasha, and he wished her to go to Dizzatika, but told her she must wear her better dress. She had only one other, and was afraid it would be stolen. It is only right that we help her to something suitable to wear for her work. She certainly deserved it, and so I bought her a dress, taking the amount from the woman's fund, and if a shawl were to be found there she should have had that, too.

I was deeply impressed with the faithfulness of Hannah's work. She has taken the Gospel of love to these villages where there are no regular preachers, and, as one of themselves said, "If all the preachers had her zeal, the entire region would soon be evangelized."

OROOMIAH, PERSIA. *Mary K. Van Duzee.*

CHINESE CHRISTIANS QUICKENED—INDIVIDUALS AND A WHOLE CHURCH.

A daughter of Christian parents, living about thirty miles from Ningpo, was placed in the mission boarding-school at ten years of age, where she was graduated at eighteen. Soon after, May-Chii was married to the eldest son of Pastor Yee, a promising young man, a printer by trade, and employed in the Press at Shanghai, where he lived a consistent Christian life. His wife had been a petted daughter and was rather willful, so wedded life did not prove unalloyed bliss to the young pair.

ONE OF THE NEGLECTED SHRINES (OF WHICH THERE ARE SOME) IN NORTH CHINA. (From a photograph.)

Before many years passed Djiin-Eng developed consumption, and as his disease progressed he grew irritable, while the young wife became less and less patient. Bickerings grew to quarrels, until finally she escaped to her brother in Shanghai.

When it was evident that the young man's end was near, the truant wife was summoned, but only after touching appeals from her father-in-law, an humble letter of apology dictated by her husband, and emphatic letters from missionaries pointing out the duties of a wife, did May-Chii consent to return to minister to her dying husband.

Meanwhile, a work of grace had begun in his heart. He became very prayerful, longed for his wife's forgiveness, and after her return would hardly allow her out of his sight. The sick room became a hallowed spot. Day and night were prayers ascending from that bedside. All testified to the sufferer's patient endurance and joyful looking forward to meeting his Saviour. He pleaded with his wife to remain and comfort his parents after his death, but the willful young woman considered she had already sacrificed herself sufficiently and would make no promises.

For many months missionaries at Ningpo had been longing for special manifestation of God's presence and power among themselves, and in the whole church. Prayer for Pastor Yee and his family had been unceasing. After the reconciliation, restoration of the young man's health, "if it were the Lord's will," was earnestly asked. The All-wise Father did not heal the diseased body, but He reserved a greater blessing as answer to those prayers.

Friends frequently conversed with the young wife, but it was evident there was lurking in her heart a sense of relief that she was so soon to be released

from the bond which held her. She purposed to ignore Chinese custom, all the laws of State, filial piety and popular sentiment, and to bring Christianity into disrepute in all that district, by returning to Shanghai. She declared she wished to consecrate her life to the Lord's service in the study of medicine. Is it not frequently so that we wish to serve the Lord in ways of our own choosing, rather than in plainly indicated paths of duty?

The young man died. The widow, attired in full mourning *i.e.*, in sack-cloth and straw sandals, a cane in one hand to guide her faltering steps, and handkerchief in the other to wipe her weeping eyes, followed his coffin to the grave, loudly proclaiming her inconsolable grief (!) on the way. After the funeral she was again urged to obey her husband's dying wish, but still refused to promise. Conscience, however, was vigorously at work and gave her a restless night. She dreamed of seeing tongues of fire suddenly springing from the floor, and the conviction came to her that this was by power of the Holy Spirit. A consciousness of sin overwhelmed her and she cried out in agony, confessing her hardness of heart. Her voice of prayer awoke the parents-in-law, who were amazed at hearing such words from her lips. The father-in-law's hearty "amen" wakened May-Chii, who did not understand what had happened and assured them she was only dreaming. But the vision remained with her. Consciousness of guilt continued to weigh her down but pride refused to tell it, until the next morning, when with many tears she confessed her sins, begging forgiveness. They all kneeled around the breakfast table, confessing how much each had sinned against the other, and how little their lives had been testifying for Jesus. At the next service preparatory to communion, Pastor Yee asked if any one present, under conviction of sin, wished to make public confession (an unheard-of proceeding in that orthodox church). After he had given the invitation for the third time, to the surprise of all, May-Chii rose to her feet and, in a brave, firm voice, offered a touching prayer of humble penitence and asking that she might henceforth be able to witness for the Lord in her daily life. The audience were electrified, and as news of the wonderful change in the young widow spread through surrounding churches to the bounds of presbytery, Christians asked each other the meaning of it, and for the first time began dimly to comprehend "Baptism of the Holy Spirit."

PREACHER AND FAMILY AT NODOA, HAINAN, CHINA.

May-Chii never again spoke of going to Shanghai or studying medicine. Passing her native village she visited her parents and neighbors, and gave her testimony. She never before had spoken to them of salvation. She "could not speak to others," "had no courage," and many such excuses wonderfully like those we hear from her American sisters; but with the presence of the Holy Spirit came the loosening of her tongue also, so that, "the dumb spake, praising God." At her husband's home she quietly took up the once despised daily duties and tried by dutiful conduct to show to the heathen what a Christian daughter-in-law and widow should be. She soon infused new life into the Chris-

tian Endeavor Society, so that women, young and old, formed themselves into bands and went out each Sabbath after service to take the story of salvation to those who knew it not.

Nor did the good work stop here. Pastor Yee's church had been contributing but one-third of his salary, the Mission giving the rest. With a debt on the Board it was now realized that more should be done, so a congregational meeting discussed the matter. The people having come with the Spirit in their hearts found no difficulty in raising a sum sufficient to pay the full salary of the pastor and all incidental expenses, besides twenty Mexican dollars for a small organ to use in church.

At her own request, in commemoration of God's great goodness to her, May-Chii's name ("beautiful pearl") has been changed to Su-eng ("awakened by grace"). Would that all the Lord's people could be called "Su-eng!"

Annie R. Morton.

OBSTACLES in the way of accepting Christianity in Oriental countries, bear with peculiar hardship upon women. One, whom Mrs. Tracy of India had taught, admitted that "only Jesus could take away her sins," yet she was going on a long pilgrimage "to please her friends." She "could not bear to be an outcast." A Syrian teacher desired to unite with the evangelical church at Tripoli last year, but her family of the Greek Church prevented her and raised a breeze through the town. "It is still 'a shame,'" writes Miss La Grange, "for one to leave the church of his fathers."

THE zenana visitor at Jhansi asked one of her pupils why she did not wish baptism. "Rising and crossing the room," writes Mrs. Holcomb, "she drew aside a screen which shielded from profane eyes the household gods. 'These,' she said, 'my husband worships. A divided house in matters of religion would mean to me the loss of husband, home, and all of earth that I hold dear. I have not strength for such sacrifice.'"

THE large majority of Korean workers in our mission are unpaid Christians. One woman of means in Whang Hai Do has built a church and travels at her own charges in labors among the women.

A CHINESE lady has erected a marble slab over the grave of a missionary physician at Wuchang, bearing the following inscription in Chinese:

Dr. Mackay, because of the love he had for Chinese people, day and night hastened like a swift rider to help. Alas! this good and learned man has so early passed away! It is the will of God! Dr. Mackay healed my sickness, not begrudging pain and labor to relieve my suffering. Therefore I, the Wife of the Governor of Hupeh, have erected this tablet. —Matthew xxv. 40.

OUR MISSIONARIES IN INDIA,

AND POST OFFICE ADDRESSES.

Mrs. Chas. W. Forman, Lahore, Punjab,
Mrs. J. G. Gilbertson, " "
Mrs. Hervey D. Griswold, " "
Dr. Emily Marston, " "
Mrs. Robert Morrison, " "
Miss Thiede (of Wagah) " "
Mrs. Henry Velte, " "
Mrs. Francis J. Newton, Ferozepore, "
Dr. Helen R. Newton, " "
Miss Caroline Downs, Jalandhar, "
Miss M. Given, " "
Mrs. Frank O. Johnson, " "
Miss Caroline R. Clark, Lodiana, "
Mrs. Walter J. Clark, " "
Mrs. Arthur H. Ewing, " "
Miss Christina Herron, " "
Mrs. U. S. G. Jones, " "
Mrs. E. P. Newton, " "
Dr. Maud Allen (Jagraon), " "
Mrs. E. H. Braddock, Ambala, "
Mrs. Calderwood " "
Dr. Jessie R. Carleton, " "
Mrs. Howard Fisher, " "
Miss Mary Pratt, " "

Mrs. Reese Thackwell, Ambala, Punjab.
*Mrs. M. M. Carleton, (Ani) Kotgarh, "
Mrs. Marcus Carleton, Sabathu, "
Miss Jennie Colman, Dehra, N. W. P.
Mrs. John Newton, " "
Mrs. Abbie M. Stebbins, " "
Miss Wherry, " "
Mrs. S. H. Kellogg, Landour, "
Mrs. J. M. McComb, " "
Dr. Alice Mitchell, " "
Miss Emma Morris, " "
Mrs. Chas. Forman, Jr., Saharanpur, "
Mrs. A. P. Kelso, " "
Mrs. Chas. H. Bandy, Futtehgurh, "
Mrs. John Forman, " "
Miss Mary Forman, " "
Miss Emily Forman, " "
Miss Mary E. Bailey, Mainpurie, "
Mrs. Thos. Mitchell, " "
Mrs. Thomas Tracy, " "
Mrs. J. B. Ely, Etawah, "
*Mrs. John S. Woodside, " "
Miss Christine Belz, " "
Mrs. Albert G. McGaw, " "

Mrs. J. Warren, Morar, Gwalior, N. W. P.
Miss Mary Fullerton, Jhansi, "
Mrs. Jas. F. Holcomb, " "
Mrs. H. M. Andrews, Allahabad, "
Dr. Bertha Caldwell, " "
*Mrs. C. A. R. Janvier, " "
Miss Mary Johnson, " "
Miss Margaret Morrow, " "
Mrs. Geo. H. Ferris, Kolhapur, S. M. C.
Mrs. J. M. Goheen, " "
Mrs. W. H. Hannum, " "
Miss Esther Patton, " "
Mrs. Geo. W. Seiler, " "
Miss A. A. Brown (Kodoli), " "
Miss Jennie Sherman, " "
Mrs. L. B. Tedford, Panhala, "
Mrs. John Jolly, Sangli, "
Miss Elizabeth Anna Foster, Miraj, "
Mrs. W. J. Wanless, " "
Mrs. A. S. Wilson, " "
Mrs. J. M. Irwin, Ratnagiri, Bombay Pres.
Miss A. M. Jefferson, " " "
Miss Emily T. Minor, " " "
Mrs. Edgar M. Wilson, " " "

In this country: Mrs. J. M. Alexander, Asbury Park, N. J.; Miss Margaret C. Davis, Bellevue, Pa.; Miss Donaldson, Nickleville, Pa.; Miss Jessie Dunlap, Chattanooga, Tenn.; Mrs. J. C. R. Ewing, Wooster, Ohio; Mrs. Graham, Wooster, Ohio; Miss Irwin, Steubenville, Ohio; Mrs. Lucas, Wooster, Ohio; Mrs. Orbison, Germantown, Pa.; Mrs. R. G. Wilder, Miss Grace Wilder, Mrs. Robert P. Wilder, Montclair, N. J.

* Not formally connected with the Woman's Societies.

SYRIA.

MRS. WM. JESSUP, of Zahleh, after burying her little boy and nursing her husband through his *long* illness, and again another child, at length succumbed herself. She wrote from BEIRÛT, January 28:

Your long and interesting letter was read to me while I was in the St. John's Hospital, a typhoid fever patient. When I could sit up in bed for a little, I began to read "Hugh Wynne," for which I thank you warmly, also the pretty picture books for the children. When I had finished the first volume of "Hugh Wynne" I was moved from the hospital to Mr. Jessup's married sister's home, very near. Promptly, the next day, I fell ill again with influenza and had a return of fever for ten days, after which I finished my delightful book. Now I am convalescent again and up and about, but weak, as my handwriting shows.

I never did anything that required more will power than to pack my trunk after I was convinced that I had typhoid fever, and leave my little Beth, convalescing from the same dread disease, with her nurse. I made my servant take me to the station a mile away and settled down in a compartment of the train alone, but confident that it was safer to go to good doctors and nurses than to stay in Zahleh. Before our train left, that from Beirût came in, and my husband was on it. He had come over from mission meeting to travel across the Lebanon with me; and perhaps it was well he did, for he made me much more comfortable, and since then all the way has been made easy and God has been very near us in affectionate and loving friends.

ALMOST FROZEN IN SUNNY SYRIA.

February 1. Yesterday my three little girls spent an hour with me. It is the first time I have seen all three of them together for more than two months. It was so delightful.

There has been a phenomenal fall of snow here in Syria this week and the railway is badly blocked and postal connection is cut off. Mr. Hoskins was caught in a train snow-bound near the summit of Lebanon and wrapped himself in newspapers under his coats and walked about all night in his compartment to keep from freezing. The next evening they were rescued in a half-starved condition by a relief train and brought back to Beirût. He is still here waiting for the road to run its train to Zahleh. It has been blocked for six days, and they have seven hundred men working on it between Beirût and Damascus. So you see "Sunny Syria" knows how to be stormy, too.

We watch eagerly to see the Board's debt diminish. I wish we could help to lower it appreciably.

HAINAN (CHINA).

MRS. MCCLINTOCK, whose baby boy was taken from his earthly home about nine months ago, writes from HOI HOW. Referring to the typhoon of last September she says:

We all grieved over the damage done to the new mission buildings, which had just been put up with much trouble and expense, but more than all we grieved over the loss and sorrow brought to the poor Chinese. A great sea wave flooded all the low-lying fields and destroyed the rice, consequently there is almost a rice famine, and a few days ago we had almost a riot, as rice could not be bought for love or money. Fortunately, a shipload came in from Pakkoi, on the mainland, just opposite us.

SERVICES WITH THE WOMEN.

Most of the year I have had two services every week with the women. My *amah* has asked for baptism, and shows evidence of a changed life. One thing has been encouraging; that is, that the same women have come Sunday after Sunday and evinced an eager desire for instruction. I presume we can never know out of what darkness these people come and what a struggle it is for them to give up their

old superstitions and bear the laughter and scorn of their neighbors. We should pray earnestly for these first Christians, that the Holy Spirit may teach and comfort them.

A WONDERFUL CONVERSION.

About three years ago a poor girl came to the hospital, the worst wreck physically and morally I have ever seen; just skin and bones, and with such a loathsome disease we none of us could bear to look at her. Under the doctor's skillful treatment she commenced to improve physically, and then asked that she might not be sent home, for they would compel her to go back to her old dissolute life. Mrs. McCandliss took her for a washerwoman, and she was with her for over a year, then worked for Miss Montgomery and Miss Schaeffer, and the last two months she has been learning to read and is remarkably bright, considering her past. She was baptized at the last communion. I have never seen such a marked change in any one, either Chinese or foreign.

HOI HOW WOMEN.

I have made over one hundred calls on the women, but have kept no record of callers at the house. There has hardly a day passed, however, without one or two, and generally many more; this does not count the regular services on Sundays or week-days. I have become much attached to these women in Hoi How. I know so many that I shall be sorry to leave them. Chinese are very much like everybody else—fascinating and repulsive, refined and unrefined, jolly and sad, and we all have our favorites.

At the annual meeting in October we were appointed to Nodoa to take the place made vacant by Mr. Melrose's death. My husband has already gone and I go in a few days.

PERSIA.

A letter from MRS. WRIGHT of Tabriz is dated Dec. 13, 1897:

I wonder some times if we do really keep busy doing the most profitable things. I want to do the things that will bring most honor to Christ's name, and yet I fear I often make mistakes in choosing from the great variety of opportunities set before me.

This year has been one of physical weakness such as I have never known before. In Salmas I had almost perfect health. The good country air and the exercise in riding from village to village were blessings which I have learned to appreciate since coming to this great filthy city. I have been much alone with the children, Dr. Wright having made four extended tours during the year. Two of these have been to Salmas, one each among Armenian villages of Oroomiah, and Kama Dayh near the Russian line. He came home for a few weeks in the summer and moved us into a comfortable old house, where I hope we may stay for a time. Having moved once for each year I have been in Persia, I am glad to find myself on real mission property.

A MOSLEM CALL.

Dr. Bradford kindly asked me to go with her to make a Moslem call last Saturday, and after twenty minutes' ride we found ourselves at the home of Tarliu Khanum. As usual we found her seated near her *cursee* (warm place on the floor) with about ten of her friends. She gave us a hearty welcome and we too sat down on the floor, sticking our feet in the warm hole and pulling a heavy comforter up over our laps. You cannot imagine the luxury of that hole in the floor after a chilling ride on horseback. After chiding the doctor for her negligence in not calling sooner, and telling us a good many times how glad she was to see us, our hostess served the inevitable cup of tea. That too is good after a ride. The younger women rather enjoyed hearing my stammering tongue, for they kept poking all sorts of questions at me, and those who sat nearest examined with close scrutiny my cloak, gloves and dress. Soon refreshments were again brought. Nuts, candy, muskmellon and cold potatoes boiled in the skins. I decided to decline the potatoes, but Dr. Bradford made an impression on me that I shall not soon forget. She sat up straight, slowly picked the skin off those potatoes, and ate them one by one, as she gave out wholesome words to the women. She also had an opportunity to minister to the physical needs of two present. I came home with a heavy heart. These women seemed so far from us and in such dense ignorance, from which we had no power to rescue them. Yet the visit did enable me to pray more earnestly that God would exercise His power in their behalf.

CAUSES FOR THANKSGIVING.

Dr. Wright is now in Salmas, and I think you will pardon my sending you a quotation from his Thanksgiving Day letter. "As I look back upon the past year, I have so much for which to be thankful. I have had continuous good health and been enabled to engage in direct evangelistic work all the year, have had no accidents, though I have traveled over one thousand miles horseback, over all kinds of roads in all kinds of weather, and I have not been molested by robbers though traveling in much peril at times. I have not seen the people turning to the Lord as I had wished; but

even in this respect have more encouragement than in many former years."

JAPAN.

Miss Elizabeth P. Milliken writes from the girls' school, Tokyo, Jan. 16:

The girls are back again (after holidays) from their homes and we are joyfully beginning the work of the new year—joyfully for many reasons, but principally because the Week of Prayer was observed in the churches in a way to make us feel that better times are coming.

On New Year's Sunday there were a few baptisms in almost all the churches with which I happen to be connected. At Ushigome, where I attend regularly, two young men were received; there were two others late in '97. Several are now in the catechetical class. One of our dearest girls, who had been in the school since her kindergarten days, was baptized by my father at the end of the year.

SUFFERING FROM THE CUT.

This has indeed been a trying year. It has been hard to see work shattered that had taken years in the building, and especially hard to see Japanese ministers and other workers, men and women, obliged to seek for secular employment. Some of them have been reduced to painful straits meanwhile, and to all it has been a great disappointment. To those of us engaged in school work, the adjustment of our tremendous cut has seemed a well nigh insoluble problem. If the schools are to go on at all, we cannot dismiss our teachers. We cannot lower their salaries, for prices have risen to double during the last three years, and salaries that then seemed fair are now quite insufficient. As for our supported pupils, the allowance for them has not covered for some time, and with one-third of it cut off, what can we do? In contributing towards the debt, we missionaries like to feel we are still one with you at home, and are glad to take our small share of your big burden of the debt. I only wish we could have done more.

A HAPPY FAMILY.

I shall not try to say how delightful it is to have my father and mother here. I used to try to imagine when I saw other missionaries with a father or a mother what it would be to have mine come. To have both here for a solid year, and perhaps much longer, is better than all my dreams. The things that I never could put into letters they see now at a glance, and with their sympthy and counsel many a perplexing problem seems to solve itself.

Miss Ballagh writing from Tokyo, Jan. 11, after speaking of ill health and being able to attend to "only six classes a day and the finances of the school," continues:

My little work in Yokohama is full of encouragement We have really more than we can accommodate, but they begged so hard to have the children come we could not say "no." One of the teachers, the one in charge of the school, visits the parents of the children regularly and says they are quite ready to listen to the truth. I go down as often as I can, generally Saturdays. This teacher has also two Sunday-schools and plays the organ in one of the chapels. She is a faithful little body and was formerly one of the pupils of the industrial school at Tsuno Hadzu.

GIRLS' AND BOYS' CLASSES.

The Bible woman at the latter place is also doing a good work. Besides visiting the people a part of each day, she has a class of poor girls that she teaches to read three mornings of the week, and the other three mornings teaches them drawn work and other little industries, which help to provide clothing for them. Four nights in the week she has a class of boys, who are at work all day. Their first lesson is the Bible. There are fifteen in this class.

LAOS.

Miss Julia Hatch writes from Prăă:

Dr. and Mrs. Thomas and I spend the Sundays in evangelistic work, going out to a village Friday, and returning usually Tuesday or Wednesday. Since the rice fields have become difficult to cross from the rains, we have had service in the city every Sunday. Often it is open air preaching in the market; once in the Governor's fine new palace; sometimes in the homes of wealthy Chinese or in humble homes where we have been invited. We are always received well and meet with good attendance and interest. The cotton skirt and white jacket worn by the native women is modest, convenient and comfortable, so I have adopted it when visiting the women in their homes. It pleases them, but the greatest advantage is the avoidance of curiosity and endless questions concerning the foreign dress.

The work of our little station is much crippled by the cruel "cut." Not a rupee left for evangelistic work or itinerating, personal teachers, expenses to annual meeting, etc. Have only one woman in school to help.

The rice crop for this province is almost a failure. Rice is now three times the usual price. The Christians are all poor and do not know where their bread for the coming months is to come from, so we cannot push self-support to any extent this year. They have built their church and support an evangelist.

HOME DEPARTMENT

THE MISSIONARY PRAYER MEETING FOR APRIL.

General Subject—Woman's Work for Woman.

(a) Condition of woman in mission lands.
(b) Social customs and family life.
(c) Christianity's message to woman.
(d) Zenana work and other special forms for reaching women.
(e) Peculiar trials of women missionaries.

Prayer—for love unfailing towards sorrowful, ignorant, down-trodden women.
Prayer—for boldness and power in delivering the message to heathen women.
Prayer—for intelligent sympathy with missionary sisters and vigor in promoting their efforts.

Young People and Missions.

A Chapter on Conferences.

At this season of annual meetings, committees are questioning, How shall we make this meeting practically helpful to the delegates, stimulating and suggestive for future work? There is a laudable ambition to make the programme attractive by touches of originality in plan or wording that will awaken curiosity and give a spice of novelty. In behalf of the younger delegates and those working among the young, let us beg our committees always to make room for a conference hour. Whatever novelty you may devise, however many and eloquent your missionary speakers are to be, let nothing crowd out the opportunity for exchange of thought and method, for the heart to heart touch that gives not only encouragement and inspiration, but practical help in the way of suggestion. Call it conference or parliament or symposium, or by any bright name you may conjure up, but *have it*. We would pass on the same petition to every Christian Endeavor Union and local Band Union—make a place somewhere in your year's plans for a missionary conference.

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Preparation.

But did you ever, as leader of a conference, stand before a company who would not confer? Have you ever in the pew wriggled uncomfortably in your seat, wishing that some one would say something, perhaps wishing that you were wise enough or brave enough even to ask a question? I have been in both positions and have made up my mind that for a conference to be successful there must be as careful preparation as for a popular meeting.

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The Leader.

This necessity carries with it the suggestion that the leader should be one thoroughly familiar with the work and with the names and faces of those who may be called upon to take part in the discussions. She must be willing to take time for preparation, ready in sympathy, quick of thought, not easily disturbed by an unexpected question, prompt and decided in enforcing time limits, courteous and attentive, with ready tact to lay hold upon the best that is offered and put it in shape for the delegates.

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Suggestions.

The danger that the time may be wasted in profitless talk may be avoided by encouraging the preparation of *brief* papers or talks on different departments of the work, or on points that have been suggested by the year's experiences. These may be stated in the form of questions and entrusted to those in whose wisdom and loyalty confidence can be placed. There can be no better opportunity to bring forward subjects upon which uniformity is desirable or on which misunderstanding has arisen. Each paper should be followed by a few moments of discussion.

To draw out helpful suggestions or varied opinions, the same question may be sent to a number of delegates, asking each to give two-minute answers, or written answers may be asked for, which

may be sorted and used at the discretion of the leader.

The Question Box is a necessary adjunct of the conference. No honest question should be slighted, though it seem trite and time-worn. Even the old question, "How shall we reach the boys?" may find some new answers in the conference of 1898, gathered in another year of wrestling with that puzzling problem, and no one will slip that question into the box who does not need the help that it asks for.

Something to look at is as helpful in a conference as a kindergarten. Maps, charts, designs cut from paper, models of native homes that one leader has used will suggest ideas to others, especially if they are inexpensive or of a kind that give the children themselves something to do. A few minutes may be given to a blackboard exercise or object lesson. A list of books useful for reference or suitable for a missionary library may be written on the blackboard or posted where all who choose may copy it.

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Motto. A good motto for a conference is, *Bear ye one another's burdens.* It will give to the successful worker an unselfish readiness to share with others the plans that her ingenuity has devised; it will give courage to the timid to testify of help received; it will give patience to the experienced to bear with the beginner; it will make the hour one of sweet fellowship, from which will come inspiration, courage and blessing that will bear fruit in another "year's work for Jesus," and "so fulfill the law of Christ."

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Questions for Conferences in the Spring of 1898. Not new, but important. What is your Society or Band doing to increase the circulation of *Over Sea and Land* and WOMAN'S WORK FOR WOMAN?

What use do you make of leaflets? What use do you make of maps?

Can the young women of a church be most useful in a society of their own or in the woman's auxiliary?

Is it best for a Band or Young People's Society to give to the object supported by its Presbyterial Society or to the General Fund?

What are the obligations of a Band or Society toward its special object?

Should the Missionary Committee of a C.E. Society consist of persons already interested in missions?

A special request for April meetings from a C.E. missionary in India. There are 117,000,000 children in India under fourteen years of age. Only one-quarter of a million of these are in Sunday-school. Will the young people of America pray for these children?

Fanny U. Nelson.

WOOSTER, OHIO.

SUGGESTION CORNER.

FROM Elizabeth, N. J., a new method:

The object is to bring the aged and invalid of the church into closer relations with missions, to which some of them have long been regular givers, and to secure their co-operation in prayer, though they are deprived from attending missionary meetings. A card was first circulated bearing the following inscription:

"The members of this Circle unite in asking for the blessing of the Holy Spirit on Home and Foreign Missions.

"As a member of this Circle, I shall try to offer daily prayer for these objects, and especially to remember the hour of prayer on Sabbath afternoons, between five and six o'clock."

(Signature.)

To every one who is willing to sign the above, a card of membership is sent, and Mr. Speer's leaflet "Prayer and Missions." Nothing further is *required* of members of this "Home Prayer Circle," but, as they are moved, they are likely of themselves to subscribe for magazines, or follow the Year Book of Prayer, or forward gifts to the treasury. This method has gathered over twenty members, the oldest eighty-six years of age, in one church in Elizabeth. It has been a welcome thought to these "shut-ins" that there is still much that they can do for Christ.

A modification of the Elizabeth plan might be a "Shut-In" membership of the *auxiliary*, pledged to pray for missions both daily and at the hour of the monthly meeting. Let the truth be published and prevail, that prayer is

service and *every one who actively prays is an active worker.*

FROM Newark, N. J.:

"The following plan of work was proposed in the presbyterial society of New Brunswick, N. J.: That each Auxiliary and Band receive each year or half year, from the presbyterial secretary of literature, an envelope containing the best and newest leaflets for circulation. The plan has been successfully tried elsewhere. The method of circulating the literature is very simple. Each secretary writes a list of names on the envelope which contains the tracts, placing her own name last. As each successive lady has her turn for reading the articles in the envelope, she crosses off her name and passes it to the next on the list, until finally it returns to the starting point."

FROM Freeport, Ill., comes report of a new method in conducting auxiliary meetings:

"The plan of our programme is this: The leader having carefully read all the articles in the magazines on the subject for the month, prepares a dozen comprehensive questions, writing out for her *own* use, concise answers. These questions are also written on slips of paper and numbered. The ladies are divided into two sections, and the even numbers given to one section, the odd numbers to the other. The leader then calls for question No. 1, and the person holding it rises and gives it, to be answered by any one in the opposite section. Then question No. 2 comes from the other section, and so to the end. The leader can use her own answer, if no satisfactory one is given.

"Our questions were on the country for the month as well as the general subject. Some one keeps tally and announces at the end which side has answered the most questions, fully or partially."

Excellent working plan for our magazines. Tends to make readers careful and to create readers. Introduces a healthy animation. But — without judicious questions the plan above would be a failure; and might it not be needful, in cases, to carefully guard the meetings from deteriorating in point of reverence? With the leader would rest the responsibility that a bright, informing exercise should not conflict with a wholesome, helpful, spiritual meeting. We are sure the experience of our Freeport friends is such as recommends their plan.

FROM a Missionary:

There are three ladies in my presbytery who write to me perhaps once a year each. I always do my best to answer them, telling them as much as possible about the work, but I cannot say how well I succeed. I would exhort correspondents to look up WOMAN'S WORK FOR WOMAN and think what kind of information they want and ask their missionary to give it, if possible. It is one of the hard tasks to sit down and answer a letter something like this: "We have a missionary society with twenty members. Our money goes to the support of a pupil in your school, or a certain Bible woman" [who, it may be, died years before or has been dismissed for unfaithfulness, or for want of funds]. This is perhaps the entire letter, and we must write an interesting and satisfactory reply. What can be done to secure a real friendly interest between the missionary and her society? I know we can make very dear friends through the mails.

SINCE LAST MONTH.

ARRIVALS.

December 15, 1897.—Rev. Wm. Wallace and family from Mexico, at St. Peters, Minn.

December 23.—At New York, Dr. W. R. Faries and family from Wei Hein, China. Address, 128 West 23d St., New York.

February —, 1898.—Mrs. H. G. Underwood, M D., from Korea. Address, 122 Ashland Boulevard, Chicago, Ill.

DEPARTURE.

February 23.—From San Francisco, Miss Boughton, returning to Wei Hien, China.

DEATH.

February 1.—At Miraj, W. India, infant daughter of Dr. and Mrs. W. J. Wanless.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building.
Directors' meeting first Tuesday and prayer-meeting third Tuesday of each month, at 11 o'clock. Visitors welcome.

THE *Twenty-eighth Annual Assembly* of the Woman's Foreign Missionary Society of the Presbyterian Church (Philadelphia) will convene in the *Third Church, Trenton, N. J.*, April 27, 28, preceded by devotional and social meetings on the evening of the 26th. According to the by-laws "one delegate may be sent from each Presbyterial Society, each Auxiliary, each Young People's Society or Band. This includes representation from Synodical Societies and Christian Endeavor Societies, Senior and Junior, to whom, as new co-workers, a special invitation is extended.

Cordial hospitality is offered to all delegates and missionaries who may attend the meeting. Board can be secured for those desiring it from $1.50 to $2.50 per day.

Names of delegates and all applications for board or entertainment must be sent, not later than April 13, to Miss Emily E. Johnson, 116 West State St., Trenton, N. J.

The usual reduction in railroad fares has been secured on all lines except those west of Pittsburg. On purchasing tickets, ask for a certificate. This must be signed at the meeting, and entitles the bearer to two-thirds reduction on return ticket. At the smaller stations notice should be given to the agent, in advance, that certificates will be asked for. All, whether delegates or not, can avail themselves of this reduction.

A large number of missionaries will be present; among those recently returned, Mrs. Hamilton and Miss Morton of China, Miss Davis of Japan, Miss Law of Syria and Miss Dascomb of Brazil. Mrs. Robert E. Speer will also be with us, and Mrs. Gerald F. Dale, Jr. Dr. J. C. R. Ewing of India and Dr. Arthur J. Brown will address the Wednesday evening meeting, and Mr. Wishard will be one of the speakers at the Young People's meeting on Thursday evening. In addition to the usual sessions, the children are to be gathered for an hour, all their own, late on Thursday afternoon.

Through the lips of the speakers, through the years' reports, through conferences for young and old, from social union and spiritual communion, we shall look for a new missionary impulse—personal, practical, world-wide—and we call upon our whole membership, whether they can attend the Assembly or not, to prepare the way for such a blessing by frequent, special prayer.

The Treasurer's books close April 20.

LEAFLETS for April meetings: *The Native Church*, 1 ct. each, 10 cts. per dozen, gives a specific interpretation of this important topic. *Sooboonagam Ammal, A True Story*, 3 cts. each, 30 cts. per dozen, will be welcome to those needing fresh material for India programmes. *Bartholomew Ziegenbalg* (Hero Series), 2 cts. each, 15 cts. per dozen, tells of the earnest and devoted life of the first Protestant missionary to India. To those who are not familiar with our additional India helps we would mention *Bits of Zenana Work, For Love's Sake* (poetry), *What is a Zenana?* each 1 ct., 10 cts. per dozen; *Travel and Life in Dehra, Sowing and Reaping, Some Visits to Christless Homes, Premadina, How the Battle Goes*, each 2 cts., 15 cts. per dozen. *Flash Lights on India*, 8 cts., 30 cts. per dozen, and *India Question Book*, revised to date, 5 cts.

WE have secured from the Board of Foreign Missions copies of the *Portfolio Atlas, 50 cts. each.* It contains, in convenient form, maps, whole and sectional, of all the mission fields, and will prove valuable to all who wish to be intelligent workers.

People and Places on the Foreign Field, 10 cts. each. This attractive Picture Book, containing over two hundred illustrations, preserves in a convenient form pictures of schools, hospitals and native customs, without mutilating our magazines, to which (including the *Church at Home and Abroad*), we are indebted for the use of the plates. It will be a suitable companion book to *Home Mission Views*, from which the idea was suggested to one of our wide-awake and untiring directors. We would earnestly wish that a copy of the Atlas and of the Picture Book might be secured by each church for the use of all the organizations for foreign missionary work.

ANOTHER leaflet of the "Hero" series, *Manuel Aguas* (2 cts. each, 15 cts. per dozen), came too late to be given among the helps on Mexico, but should be secured to keep these interesting stories for reference.

Invitation and Membership Card, 2 cts. each, 15 cts. per dozen, always useful when new members are coming into churches. Do not forget that interesting copied missionary letters may always be had for the asking, never forgetting to send postage with the request.

Send *all orders for leaflets, etc., to* Woman's Foreign Missionary Society, 501 Witherspoon Building, Philadelphia, Pa.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn St., every Friday at 10 A.M. Visitors welcome.

THE *Twenty-seventh Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest* will be held in the Westminster Church, corner 12th and Nicollet Ave., Minneapolis, Minn., Wednesday and Thursday, April 27 and 28. *Tuesday* preceding, at 10:30 A.M., there will be a preliminary conference. See full notice in March number.

NAMES of delegates should be sent by April 1 to Mrs. J. E. Carpenter, 1532 Spruce St., Minneapolis, who will send cards of instruction. For railroad rates see *The Interior* and *The Herald and Presbyter.*

THE accounts of Mrs. C. B. Farwell, Treasurer, close April 20, as usual. All gifts should be in the hands of the presbyterial treasurers as long before that date as possible. Up to the time of going to press, gifts for the debt have been received from only fifty-seven of the seventy-four presbyteries in the Northwest, and few of the auxiliaries that have given have sent their full proportion of the $18,000

which was accounted our share; total receipts for this purpose to March 1, $7,773.80.

APRIL 1, 3, 4 and 7 are the birthdays of Miss Emma Settlemyer of Japan, Mrs. Hugh Taylor of Laos, Mrs. R. M. Mateer, M.D., of China, and Miss Alice Haworth of Japan. The 15th brings two more to our remembrance, Miss Edna Johnson of Mexico and Dr. Emma T. Miller of Persia.

A SUPPLY of the Year Book still on hand; 10 cts. a copy.

NEW leaflets: *Methods for Giving*, price 3 cts. each; *Manuel Aguas, Evangelistic Work*, price 2 cts. each, 15 cts. a dozen. Address W. P. B. M., Room 48, McCormick Block, Chicago.

From New York.

Prayer-meeting at 156 Fifth Ave., corner 20th St., the first Wednesday of each month at 10:30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE Twenty-eighth Annual Meeting of the Women's Board of Foreign Missions will be held in the West Church, 42d St., New York, on Wednesday and Thursday, April 13 and 14. All desiring entertainment or information in regard to hotels and boarding-houses are requested to apply to Mrs. Theodore Weston, 14 West 48th St., New York, Chairman of Committee on Hospitality. The usual reduction of fares by the certificate plan will be secured, and is available for all attending the meeting, whether delegates or not. Details will be published in the *Evangelist* and the *Observer* two weeks previous to the meeting. Delegates living in small places should apply for their tickets and certificates several days in advance of the time of starting.

IN ordering literature of any kind, envelopes for collections, pledge cards, etc., please address the Women's Board, without the name of any officer. Make all remittances for such orders payable to the Women's Board, or to Henrietta W. Hubbard, Treasurer.

NOTE the change in our address. Instead of Room 816, hereafter send to Room 818. No complaints will be made when it is learned that the Women's Board have given up their largest room, 816, to be rented, in connection with several of the rooms of the Assembly's Board, to the Board of Church Erection. Economy as well as charity begins at home.

SPECIAL leaflets: For May we have on Siam and Laos: *Historical Sketch*, 10 cts.; *Question Book*, 5 cts.; *Flash Lights* and *Model Band Meeting*, each 3 cts., 30 cts. per dozen; *Kania*, *Nan Inta*, and *Pa Ang*, the first Laos convert, each 2 cts., 15 cents per dozen; and we shall have by May 1st a leaflet on "*Woman's Work for Woman*." 2 cts.

Northern New York.

THE *Twenty-sixth Annual Meeting* will be held in the Presbyterian Church, Plattsburg, N. Y., April 20 and 21. The first session will be a devotional service, at 3:30 P.M.; a popular meeting at 7:30 P.M. Thursday's sessions begin at 9 A.M., and at 3 P.M. meeting in the interest of Young People's work; 7:30 P.M. meeting for the general public. Addresses will be given by the Rev. J. C. Rhea Ewing, D.D., Lahore, India; Rev. James B. Rodgers, Brazil, and others.

Through the courtesy of Mr. J. W. Burdick, General Passenger Agent D. and H. C. Co. R.R., delegates, by paying full fare one way, will be entitled to one-third fare returning. Delegates, in order to secure this reduction, must obtain from ticket agent at starting point certificate showing that they have paid full fare going. Reduced rates have also been obtained on the Chateaugay R.R. Delegates on this line, Saranac and Lake Placid, by paying full fare to Plattsburg, will be entitled to a free ticket returning on presentation of certificate issued by the Secretary at the meeting.

Trains leave Albany 8:30 A.M., 1:05 P.M.; Troy, 8:45 A.M. and 1:00 P.M. Arrive in Plattsburg 2:30 P.M. and 6:10 P.M.

All delegates desiring entertainment must send their names, with full address, to Mrs. Joseph Gamble, Plattsburg, N. Y., not later than April 10. Information can also be obtained from Mrs. Gamble in regard to hotel and boarding-house rates.

THE Annual Meeting should be made a special subject of prayer at the monthly meetings in April, that the blessing of God may be granted unto us.

From St. Louis.

Meetings at Room twenty-one, 1516 Locust St., first and third Tuesdays of each month, at 10 A.M. Leaflets and missionary literature obtained by sending to the above number.

IT is with deepest sorrow we record the death at Dehra Dun, India, of Mrs. W. J. P. Morrison, our dear Annie Geisinger. She was our first foreign missionary and the first to enter upon her reward. On the eighteenth of December twin sons were born to her, one dying at birth. For a few days it was hoped that she might recover, but on the fourth day fever set in which increased in violence till, on New Year's eve when the temperature reached a hundred and nine, she passed away. The last four days of her life she was unconscious or delirious most of the time. In one of her lucid intervals she said that if it pleased the Lord to restore her, which she did not then expect, she wanted to go out and tell every one how wonderfully she had found the Lord could deliver from all fear of death. "There is not a cloud between me and my Saviour and I go forward without a fear." Some of us remember the sweet young girl who went out from us fifteen years ago full of enthusiasm and abundant promise of a useful future in her chosen work. Then when she came back to us, after eight years of service, how our affections went out to her and what a deep, warm place she had in our hearts. In the year that she was with us her whole aim seemed to be to fit herself for more efficient work and her fondest desire to return to it. Since her return to India, though much of the time laid aside by ill health, her constant hope has been for recovery that she might resume her work. One of her associates has said of her, "She was through and through a missionary."

The dear Lord has taken her to Himself. We cannot question His wisdom and love, though

we each grieve for a personal and much loved friend. Our sincere prayer is that the Lord will sustain and comfort her dear ones in this sore bereavement and carry the little lamb in His arms.

For the April Meetings: Flash Lights on India, 3 cts. each; What is a Zenana? 1 ct.; What is Zenana Work? 5 cts.; Foreign Mission Fields, 1 ct.; A Bit of Zenana Work, 1 ct.; Premadina, 2 cts.; Travel and Life at Dehra, 2 cts.; For Love's Sake (poetry), 1 ct.

NEW leaflet: She Hath Done What She Could, 1 ct., 10 cts. per dozen. Address, see head of notes.

From San Francisco.

Board Meeting first Monday of each month at 920 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

THE Twenty-fifth Annual Meeting—the *Silver Jubilee*—of the Occidental Board will be held April 6-8th. A reception to missionaries, delegates and all friends of the Board will be held at the Mission Home, 920 Sacramento St., on Wednesday afternoon, April 6, from 3 to 5 o'clock. Thursday the meetings will be held at the church in Berkeley, and on Friday at the Mission Home again.

The Special Jubilee Services will be observed Friday morning, when addresses on the work of the Occidental Board the past twenty-five years will be made, the Jubilee poem, by Mrs. Field, read, and the thank-offering will be received.

Pretty blue envelopes, lettered in silver, have been sent to all the Auxiliaries. May they come in laden with silver and gold as an expression of our thanks to our Heavenly Father for His loving kindness toward us. The thank-offering will be used to help pay the debt of the Foreign Missions Board.

The pastors of all the churches of the Synod have been asked to devote a part of the time of the Wednesday evening prayer-meeting, April 6, to prayer for missions. May we be much in prayer. Pray for our Father's blessing, for the presence of the Holy Spirit, that the influence of this meeting may be felt throughout our borders and to the ends of the earth.

Delegates from a distance wishing entertainment should communicate at once with Mrs. H. T. Ames, 1437 Pacific Ave., San Francisco.

THAT all our workers may become more familiar with the names and locations of our missionaries representing the Occidental Board, and that we may pray for them *personally* and *specifically*, we insert their names in this column:

Mrs. Laura Naylor, Kanazawa, Japan.
Mrs. Geo. W. Fulton, Fukui, Japan.
Mrs. Effie Worley Bailie, M.D., Soochow, China.
Mrs. Mary Hays Johnson, Efulen, Africa.
Miss Grace Russell, Oroomiah, Persia.
Miss Minnie Baxter, Sao Paulo, Brazil, S. A.
Mrs. J. C. Garritt, Hangchow, China.
Mrs. J. M. Irwin, Ratnagiri, India.
Miss Wambold, Seoul, Korea.
Mrs. C. C. Vinton, Seoul, Korea.
Dr. Alice Fish, Seoul, Korea.
Mrs. C. R. Callender, Lakawn, Laos.
Mrs. A. L. Bickerstaph, Castro, Parana, Brazil.
Mrs. E. M. Haymaker, Guatemala, Central America.
Mrs. Harriette Eddy Hoskins, our Christian Endeavor Missionary, Zahleh, Syria.
Hoormah, a Nestorian, Salmas, Persia.
Sixteen in all—our Roll of Honor.

The "Year Book of Prayer for Foreign Missions" has arrived. Send for one. Price 10 cts.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month, at the First Presbyterian Church. Visitors welcome.

IN the absence of our beloved Associate-President, Mrs. S. T. Lockwood, in California, the February meeting was presided over by Mrs. E. W. Allen. The Home Mission's "wing" of our Board was delightfully represented by Mrs. Robert Campbell, *nee* Laura C. Preston, our Home Missionary teacher from Walnut Springs, N. C. She held the close attention of the many ladies present throughout her vivid account of the character and needs of the mountaineers. We are glad to know that the good work among them is to go on in charge of another efficient teacher, Miss Coe, and that Mrs. Campbell may be welcomed once more to the ranks of Portland workers.

MRS. CLARKSON, matron of the Chinese Woman's Home, read an interesting report, giving, as always, most suggestive glimpses of the Home life. Is not the following, voluntarily given, and taken verbatim from Ah Gue's own lips, a sweet testimony? "Jesus loved me first. I must trust Him with all my heart. Jesus gives me a blessing. I may go to heaven and live with God, and have everlasting blessing." Ying Chen says with soft voice in Chinese: "My hand holds a red rose, so fragrant! I would like to give it to you!" Ah Tie wishes President McKinley would send her two thousand dollars so she could give it all to poor people; and it is true that Ah Tie, mischievous as she is, would go hungry any day to supply some one else's needs.

MRS. HOLT asked prayers for a Chinese woman in the city who desires to be baptized, but is held back by the bitter opposition of her heathen husband. Prayers of instant sympathy were offered that God will give this dear sister strength and light, and at the same time remove difficulties from her way.

IS there yet time to look for facts on India for your April auxiliary meeting?

From Mrs. M. R. Andrews, corner West Park and Main, Portland, may be obtained the new leaflet, *Missionaries in India*, by Julian Hawthorne, price, 2 cents, abridged from his thrilling articles in the "Cosmopolitan Magazine;" also *Flash Lights on India*, 3 cents; *Facts on Foreign Missions*, 5 cents; *Brief Historical Sketch*, 10 cents.

FOR May meetings: *Flash Lights on Siam and Laos, Facts on Foreign Missions* (see above), and *Brief Historical Sketch of Siam and Laos.*

WE have had in late letters interesting glimpses of Dr. Maud Allen and her work in Jagraon, India. In November she was re-

joicing over the baptism of "Rahmo," after much bitter opposition from the girl's mother. December 1, she writes of singing Christian hymns at the request of the women, and distributing among them the paper, *Woman's Friend*, in their language, which they like and ask for. She has secured, almost beyond doubt, a favorable place for the long-coveted dispensary. December 21—She has returned from Annual Meeting, but will go into Lodiana again to spend Christmas. She is planning a Christmas dinner for all the Christians.

AT the Annual Meeting of the Board, April 19 and 20, one entire afternoon is to be devoted to celebration of our Tenth Anniversary. This will be a good time for you to get a comprehensive view of the work of the North Pacific Board up to date.

THE Young People's Rally will be a popular evening meeting. C. E. Societies are invited and should not fail to send delegates.

NEW AUXILIARIES AND YOUNG PEOPLE'S SOCIETIES.

Those marked with a * are transferred from the Assembly's Board.

COLORADO.

C. E.—Cheyenne; Col. Springs, 2d (Jr.); Gunnison (and Jr.); Leadville; *Longmont; Pueblo, 1st (Jr.); *Westm'r; Timnath; Trinidad; Victor.

DISTRICT OF COLUMBIA.

C. E. — Anacostia; Washington, 1st.

ILLINOIS.

Hardin.

C.E.—*Alton; Anna (and Jr.); Arlington Heights; Ashmore; Assumption; *Augusta; Braidwood; Cabery; *Canton; Chicago, Bethany, Campbell Pk. (Jr.), Normal Pk., Onward, Olive, Mem'l, 48th Av.; Chicago Heights; *Clarence; Duquoin (Jr.); Earlville; *Farmer City; *Galena, S.; *Hanover; Hersman; Hoopeston (and Jr.); Itaska; Jacksonville, *State St.; Jerseyville (Jr.); Joliet, Central; Lerna; Mansfield; Mantoon (and Jr.); Maroa; Malvern; Metropolis; Moro; *Monmouth; Mt. Vernon; Murphysboro; *Ottawa; *Oregon; Palestine; Polo; *Quincy; *Robinson; Shawneetown; S. Chicago; *Springfield, 1st; Sparta (Jr.); Towanda; Trenton; Wilmington; *Willow Creek; Winchester.

INDIANA.

C.E.—*College Corner; Indianapolis, *Tabernacle; Kentland; Leavenworth; Petersburg; Paoli; *Rising Sun; Shelbyville (Jr.); Union; Vincennes; Washington (Jr.); Worthington (Jr.).

IOWA.

C.E.—Ackley; Albia (Jr.); Alta; Atlantic; Casey; Cedar Rapids, Central Pk.; Cherokee (Jr.); Clarksville; Crawfordsville; Davenport, 2d; Diagonal (Jr.); Dows (Jr.); Dubuque, 2d (Jr.); Essex; Frankville; Hermon; Indianola; Keokuk, 2d; Larrabee; Malvern; Menlo; Mt. Pleasant, O'Leary; *Neola; Ottumwa, E.; Perry; Rockwell; Tipton (Jr.); Tranquility, Traer; Sioux City, 3d; *Villisca; *Yorktown; *W. Liberty (and Jr.).

MARYLAND.

Baltimore, Boundary Av., Y.W.Soc.

C.E.—*Baltimore, 2d, Abbott Memorial, Asquith St., *Brown Memorial, Central (Jr.), *Covenant, Faith, Fulton Ave., Hampden, *Light St., *Park, *Ridgely St., *Westminster; Bel Air; Churchville; Emmettsburg; *Govanstown; Hagerstown; *Havre-de-Grace; *Relay; *West Nottingham.

MICHIGAN.

C.E.—*Boyne City; Detroit, Covenant, Immanuel, *Jefferson Av., *Edwardsburg; *Escanaba; Fenton (Jr.); Grand Haven; Grand Rapids, Westminster (Jr.); *Howell; Jackson; Marlette, 2d (Jr.); Morrice (Jr.); Mackinac; Monroe; *Marquette; Paw Paw; Port Huron; Richland; Saline; St. Ignace; Three Rivers; White Lake; Au Sable and Oscoda (Jr.).

MINNESOTA.

C. E.—Buffalo (Jr.); Caledonia; Canton; Kasota; Kasson; La Crescent; Litchfield (Jr.); Mankato (Jr.); Marshall; Minneapolis, 1st, Grace, Highland Pk.; Washington.

MISSOURI.

Deepwater, Willing Workers.
St. Louis, Menard St. Mission, Jr. C.E.

MONTANA.

C.E.—Great Falls; Missoula.

NEBRASKA.

C. E.—Aurora; Austin; Broken Bow (Jr.); Edgar (Jr.); Fremont; Goshen; Kearney; Lambert; Minden; Oxford; *Nelson; S. Omaha (Inter.); Valley; Waterloo (Jr.).

NEW JERSEY.

C.E.—*Atlantic Highlands; Camden, Calvary; *Columbus; Elizabeth, Westm'r; *Haddonfield; *Hackensack; *Metuchen; *Moorestown (and Jr.); Orange, Central; *Phillipsburg, 1st; Rutherford; *Succasunna; *S. Orange, 1st; *Stanhope; *Tennent; *Westfield.

NORTH DAKOTA.

C.E.—*Emerado; *Steele (Jr.).

OHIO.

Cincinnati, Elmwood Pl. Ch.
" Pilgrim Chapel.
Rock Hill, C.E.
Westerville, Blendon Bd.

PENNSYLVANIA.

Butler, 2d Ch.
Cresson.
Easton, 1st Ch., Bethany Bd.
East Strondsburg.
Grove City, Y.W. Bd.
Johnstown, Laurel Ave. Ch.
" 2d Ch.
Nanticoke, "Joy to All" Bd.
Philadelphia, 1st Ch., New Century Bd.
Pleasant Unity, Trusting Bd.
Wrightsville, Happy Workers' Bd. (revived.)

C. E.—Austin; *Beechwoods; *Belle Vernon; Brownsville; *Covington; Clintonville; *Congruity; *Cool Spring; *Chestnut Hill; *Frankford; Fayette City; Georgetown; *Greensburg; *Hermon; *Indiana; *Jeannette; *Jersey Shore; Kane; *Kendall Creek; Langhorne (Jr.); *Lewistown; *Lewisburg; *Loek Haven; *Langhorne; *Long Run; *Mt. Pleasant; Morrisville; *McVeytown; *McKeesport, 1st; *McKeesport Central; New Hope (Jr.); Northumberland; Phila., 1st (Jr.), Evangel (Jr.), Hollond Memorial (Jr.), Kensington, 1st (Jr.); *Phila., Union Tabernacle, Trinity, North; *Round Hill; Schirleysburg (Jr.); *Scott Dale; Spring Hill Furnace; *Scotch Hill; *Sligo; Scranton, Summer St.; Unity; *Utica; Wrightsville; *White Haven; *Wysox; Williamsport, 1st; *Washington; West Elizabeth; Wyalusing (Jr).

SOUTH DAKOTA.

C. E.—Artesian (Jr.); *Groton; Hitchcock; Pierpont; *White (Jr.).

TENNESSEE.

*Knoxville, Bell Ave.

UTAH.

C. E.—Caldwell; Mt. Pleasant; Salt Lake (Jr.); Springville (Jr.).

WISCONSIN.

C. E.—*Beaver Dam, 1st; *De Rere; Eagle; Eau Claire; Frame, Mem'l; Green Bay (Jr.); Poynette; Racine (Jr.).

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Feb. 1, 1898.

[PRESBYTERIES IN SMALL CAPITALS.]

* Indicates Thank Offering.

CINCINNATI.—Bethel (*11.32), 15.50; Bond Hill (*5, *debt*, 5), 33; Cincinnati, 1st (*5.80, *debt*, 5), 20.05, Lights for Darkness, *3.17, King's Messengers (*5), 10, S.C.E., *debt*, 6.43; 2d Ch. (*51.75), 118.25, Y.L.Soc. (syn. obj., 1, *debt*, 20), 32.63; 3d Ch. (*16.86), 28.56, S.S., 40; 4th, *1.50; 6th, *8, King's Daughters, 15; 7th (*41.75), 56.75, Whatsoever Soc., *debt*, 1; Avondale (*33.45), 40, S.C.E., syn. obj., 1; Central, *15; Clifton, *4; Knox, *3 33; Mohawk (*5), 22.50; Mt. Auburn (syn. obj., 1, *37), 172.15, Clifford Chapel, *1.50, syn. obj., 1, Earnest Workers, 1; North, *15.50; Pilgrim Chapel, S.C.E., 5; Sabbath Day, *3; Walnut Hills (*25.50), 74.59, Humphrey Bd., 25, S.S., 10.36. Primary Cl., 15; Cleves & Berea, 10.20; College Hill, *14.96, S.S., 30; Delhi, 5, S.C.E., *debt*, 13.25; Elmwood Place, 2.68; Hartwell, 2, S.C.E., 1; Lebanon, syn. obj., 3; Linwood (*5), 17.50; Lockland (*5), 11.70; Loveland, 5.85; Madeira, S.C.E., 7.45; Montgomery, *2.75; New Richmond, *3.50; Norwood (*8.87), 13.05; Pleasant Ridge, syn. obj., 1, *8.75, *debt*, 5; Springdale, *8.25; Venice (*25 cts.), 5.55; Westwood, 10; Wyoming (*36.50, *debt*, 9.25), 76.55. Y.L.S., *12, syn. obj., 1, S.C.E., *debt*, 5; A Friend, 100, A

Friend, *debt*, 18, Miss E. W. Smith, 2.50, Plate Collection, *24.53, $1,257.64

CLEVELAND.—Calvary, . 35.00

KITTANNING.—Apollo, 32.64, Hopeful Bd., 2.92, Faithful Workers, 1.94; Cherry Tree, Bd., 2; Eldersridge, 50; Freeport, 27.50; Gilgal, 5; Glade Run, 21.85; Indiana, 120.50; Leechburg, 50; Marion, 7.25; Mechanicsburg, 24, Andende Bd., 6.50; Mt. Pleasant, 11; Rockbridge, 10.75; West Lebanon, 25, Class, 23.55, 422.40

LACKAWANNA.—Mt. Pleasant, S.C.E.. 5.00

LIMA.—Ada, 14.55, S.C.E., 9; Blanchard, S.C.E., 3.75; Columbus Grove, 12; Delphos, S.C.E., 15; Enon Valley, 10; Findlay, 1st, 36.48, Y.L.S., 2.75, S.C.E., 40, S.C.E., Jr., 19, S.S., 74; 2d, S.C.E., 3.75; Lima, 1st (*debt*, 50), 82.50, S.C.E., 50; New Stark, 6; Ottawa, 12, S.C.E., 12.50; Rockford, 2.50; St. Mary's, 7.30. S.C.E., 7.50; Sidney, 15; Van Wert, 12.65. S.C.E., 37.50, 485.73

MONMOUTH.—Atlantic Highlands, S.C.E., 4; Englishtown, S.C.E., 8.50, 12.50

MORRIS AND ORANGE.—Chatham, 50, S.C.E. Jr., 10; East Orange, 1st, 100, Y.W. Bd., 50; New Providence, S.C.E., 4.25; Orange Central, Y.P.S., 25; Summit, W.S. Christian Work, 70, 309.25

NEWARK.—Bloomfield, 1st, 112.50, Ballentine Bd., 15, Willing Workers, 15, White Guards, 5; Westminster, Bd., 10, Jr. Bd., 20; Caldwell, 23; Montclair, 1st, 200, Y.L.S. (*debt*, 12.84), 34.19, S.C.E., 12.50, S.C.E. Jr., 3.64; Montclair, Grace, 30; Kearny, Knox Mem'l, S.C.E. Jr., 7; Newark, 1st, S.C.E. Jr., 7; 2d, S.C.E., 30; Fewsmith Mem'l, 10; Fifth Ave., 25; Forest Hill (*debt*, 5), 20; High St., 42.95; Park, S.C.E. Jr., 5; Roseville, S.C.E., 10; South Park, 15.83; Roseland, 30, 683.61

PHILADELPHIA.—Evangel, S.C.E., 5; Temple, S.C.E. *debt*, 11.75, 16.75

PITTSBURG AND ALLEG. COM.—Allegheny, 2d (*20). 35; Alleg. Brighton Road (*10), 35; Central, *19.25; McClure Ave., *35.02, S.C.E., 20; North, 195.40, Y.L.B., 30; Aspinwall, 14.30; Avalon, *20; Bethel (*10), 94, S.S., 51.51; Canonsburgh, 1st, S.C.E., 9; Chartiers (*9.25), 23.75, S.S., 7.50; Clifton, 2; Crafton (*5), 25; Edgewood (32.75), 74.34; Emsworth, King's Messengers (*1), 7.25; Forest Grove, 11; Glenshaw, 11.50; Haysville, *6; Hiland, S.C.E., 20; Hoboken, Y.L.B., 25; Ingram, *13.75; Lebanon (*5), 33, S.S., 17.50; Leetsdale, *60; McDonald (*36.69), 46; McKee's Rocks, 12.50; Oakdale (*29.50), 46, S.C.E., 15; Oakmont, *10.62; Pittsburg, 1st, 150; 2d Ch., 15, Adelaide Howard Bd., 25, McDowell Bd., 5, S.C.E., 15, S.C.E. Jr., 10.07; 3d Ch. (*260), 310; 4th Ch., S.C.E. Jr., 5; 6th Ch. (*20.02), 45.02; Bellfield, (*73), 120.75; Covenant, 23.50; East Liberty (*305.30), 707, Valley View Bd., 3.96, Fidelis Circle, 14.25, L.L.Bearers, 6.50, Y.P.Ass'n, 25, 3d Div. Boys' Brigade, 6.96; East End, *13; 43d St, (*14.50), 55.50; Grace Mem'l, 3; Hazlewood, *8.50; Highland (*43.25), 58.25; Homewood Ave., 3.50; Lawrenceville, 29, S.C.E. Jr., 3; Mt. Washington (*12], 22; Park Ave. (*In Mem., 100), 251. 10, Pansy Bd., 2.17; Point Breeze (*125), 145; Shady Side, *100; Tabernacle (*50), 60.60, L.L.Bearers, 3.25; Sewickley (25th An., 65), 93.99, Y.W.Soc., 4.06; Sharon, S.C.E., 10; Sharpsburg (*43.65), 63.65; Tarentum, *24.26; Valley, S.C.E., 5; Wilkinsburg (*10), 48, R. J. Reed Bd., 60, S.C.E., 36, 3,618.46

WASHINGTON.—Burgettstown, 1st, 27.75; Claysville, S.C.E., 6.93; Cross Creek, 40; E. Buffalo, *14.07; Fairview, 8, S.C.E., 8; Frankfort, 6, Little Lights, 75 cts.; Upper Buffalo, 50; Washington, 1st (*110.35), Sewing Soc., (*23), 128. Cornes Bd. (*6.65), 31.65; Washington, 2d (*55.47), 68.24, Non Nobis Bd., *16.14, Gleaners (boys), *1.88, Gleaners (girls), 11.46; Wash'n, 3d, Y.L.B., 17.45, Sunbeams, 10; Wellsburg (*for *debt*, 33), 41.25, S.C.E., 15.56; West Alexander (35, *debt*, 18), 156.35, Westm'r League, 10; West Union, S.C.E., 40 cts.; Wheeling, 1st, 75; Mrs. W. B. Hamilton, *debt*, 6, 861.23

WESTMINSTER.—Lancaster, 1st, 8.50; York, Westm'r, S. C.E. 10, 18.50

MISCELLANEOUS.—From Y.P.S.C.E. per Charles W. Hand, Treas., as follows: Warren, O., 5.25; Baltimore, Md., Canton Ch., 8; Churchville, Md., 6.50; Frederick, Md., Jr., 2; New Windsor, Md., 10; Greensburg, Pa., Westm'r, 50; Congruity, Pa., 10; Jeannette, Pa., 20; Pine Run, Pa., 10; 10; Poke Run, Pa., 32.50; Unity, Pa., 10.50; Fairfield, Pa., 5; Clintonville, Pa., 20; Cincinnati, O., Elmwood Place, 5; Westm'r, 5; Westm'r League, 4; Brockwayville, Pa., 6.46; Cool Spring, Pa., 5; Emlenton, Pa., 10; Sligo, Pa., 12; Beechwoods, Pa., 40; Scotch Hill, Pa., 2; Metuchen, N. J., 15; Westfield, N. J., 15; Atlantic, Pa., 2.50; Fruit Hill, Pa., 5; Lewistown, Pa., 25; Philipsburg, Pa., 6.55; State College, 42.72; Williamsburg, Pa., 8; Hackensack, N. J., 10; Jersey City, Westm'r, 11.06; Rutherford, N. J., 10; Passaic, N. J., Wallington Mission, 6.67; Currie's Run, Pa., 13.50; Srader's Grove, Pa., 10; Plumville, Pa., 20; Carbondale, Pa., 10; Great Bend, Pa., Jr., 1; Hawley, Pa., 4; Mountain Top, Pa., 1.25; Pittston, Pa., 63; Orwell, Pa., 10; Scranton, Pa., Green Ridge Ave., 12.50; Scranton, 2d, 199; Del. Water Gap, Pa., 4.80; South Easton, Pa., 10; Pisgah, O., 2.25; Columbus, N. J., 5; Bordentown, N. J., 5; Atlantic Highlands, N. J., 5; Moorestown, N. J., 10, Jr. 2.50; Tennent, N. J., 6; E. Orange, N. J., Bethel, 5; Orange, N. J., Central, Y.P.S., 25; S. Orange, N. J., 1st, 10; Succasunna, N. J., 7.57; Montclair, N. J., 1st, 13.50; Newark, N.J., High St., 29.61; Stony Brook, N. J., 10; Mifflinburg, Pa., 1st, 3; Shiloh, Pa., 2; Williamsport, Pa., Covenant, 10; Phila., Arch St., 37.50; Evangel, Jr., 5; 10th (W. Spruce), 25; N. Broad St., 24.78; Hollond, 10; Trinity, 3; Langhorne, Pa., Jr., 10; Allegheny, Pa., Central, 35; Cannonsburg, Pa., 1st, 9; Hanging Rock, O., 2; Sardinia, O., 6.28; Union, Pa., 4; Anacostia, D. C., 2.50; Washington, D. C., Missionary Union, 1; Wellsboro', Pa., 34; Bridgeton, N. J., 2d, 30; Haddonfield, N. J., 2.50; Slateville, Pa., 5; York, Pa., Westm'r, 15; Clark, O., 5; Auburndale, Fla., 5; (1,199.95); Bristol, Pa., J. P., 5; Phila., Mrs. T. C. Henry, 2; W. G. O., *debt*, 10; "A Birthday," *debt*, 20, 1,241.95

Total for February, 1898, $8,963.02
Total since May 1, 1897, $64,801.33

MRS. JULIA M. FISHBURN, *Treas.*,
March 1, 1898. 501 Witherspoon Building, Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Feb. 20, 1898.

ABERDEEN.—Aberdeen, 30; Groton, 10, C.E., 5; Pierpont, C.E., 5, $50.00

ALTON.—Rockbridge, Walnut Grove Ch., 4.00

BLOOMINGTON.—Bloomington, 1st, 10.40; 2d, 82.57, Chinese Bd., 11.29, Westm'r Union, 21.37; Chenoa, 8.50, C.E., 2.25; Clinton, 41.45, Y.W.S., 10; Mansfield, C.E., 2; Normal, C.E., 5; Onarga, 6.50; Paxton, C.E., 10.91; Pontiac, 10.60; Rankin, 1; Towanda, 1.95; Urbana, 5.58, 231.37

BOISE.—Caldwell, 8.50; Montpelier, 3.20, 11.70

CAIRO.—Anna, Jr. C.E., 50 cts.; Bridgeport, 6.20; Cairo, C.E., 2; Carbondale, 27.35, C.E., 1.33; Carterville, 4.80; Centralia, C.E., 2, Jr. C.E., 3.50; DuQuoin, 13; Enfield, C.E., 50 cts.; Fairfield, 4; Linn, Wabash Ch., 1, C.E., 3; Metropolis, C.E., 1.50; Mt. Vernon, C.E., 1.50; Murphysboro, 5.50; Galum, C.E., 2.75; Shawneetown, 1.50; Tamaroa, C.E., 6; Ava, C.E., 1, 88.93

CHICAGO.—Chicago, Belden Av. Ch., 21, Y.P.S., 2.75, C.E., 4.25, Busy Bees, 6.25; Central Pk. Ch., 6; Campbell Pk. Ch., 13; Covenant Ch., 77.50; Brookline Pk., C.E., 5; 1st, 5; 2d, 564.50; 3d, 305; 4th, Neighborhood School, 14.15; Christ Chapel, 12.15; 6th, 34.90, C.E., 20; 41st St. Ch., 58; Englewood, 1st, Jr. C.E., 5, C.E., 16.30; Hyde Pk., 34.20, Y.P.S., 5, C.E., 65; Jefferson Pk., C.E., 20; Lake View, 28; Normal Pk., C.E., 9.15; Olivet Mem'l Ch., C. E., 2.50; 48th Av. Ch., C.E., 5.25; W. Division St. Ch., 1.30; Ridgeway Av. Ch., 5.38; Woodlawn Pk., 36; Evanston, 1st, 100; Joliet, Central Ch., C.E., 8; Itaska, C.E., 1; Lake Forest, 232.26, C.E., 18.30, Y.P.S., 10; Manteno, C.E., 6.25; Riverside, 10; Waukegan, 58.66; Anon., 3.18; Miss L. B. C., 2, 1,822.18

CORNING.—Essex, C.E., 2.47

DENVER.—Wray, Y.P.C., 5.00

DES MOINES.—Albia, C.E., 6.50; Centreville, 2.84; Des Moines, Central Ch., C.E., 48.50; East Ch., 14.55; Highland Pk. Ch., 5.40, C.E., 2.67; Dexter, 12.50; Indianola, C.E., 4.85; Newton, 2.96; Panora, C.E., 9.70; Perry, C.E., 3.98; Winterset, 15.63, 130.08

DETROIT.—Detroit, Scovel Mem'l, C.E., 6.79; Central, 10.60; Jeffersou Av., 42.70; Immanuel, 7.35; Trumbull Av., C.E., 17.22; Fort St., 50.50, Y.P.W.I., 27.40, Rhea Bd., 31.25; 1st, Y.P.S., 5.75; Forest Av., 37.60; Westm'r, 59.74; Holly, 3.25; Pontiac, S.D. Circle, 2.40, C. E., 6.27, Inter. C.E., 2, Jr. C.E., 50 cts.; Milford, 45.56; White Lake, C.E., 10 (less $10 credited to Ann Arbor last month in error), 366 88

FARGO.—Jamestown, C.E., 1.90

FLINT.—Port Huron, C.E., 6.80

FREEPORT.—Byron, Middle Creek Ch., 32.71; Freeport, 2d, C.E., 2.40, Jr. C.E., 7; Galena, 1st, 15; Harvard, 4; Linn and Hebron, 8; Marengo, 8; Rockford, 1st, C.E., 3.50; Oregon, 2.62; Winnebago, 27, 110.23

HELENA.—Bozeman, 8.50; Helena, 1st, 5.75, 14.25

INDIANAPOLIS.—Indianapolis, 7th, C.E., 10; Tabernacle, C.E., 25, 35.00

IOWA.—Ottumwa, East End, C.E., 2.50

IOWA CITY.—Columbus Junction, C.E., 5; Davenport, 1st, Y.P.S., 32; Muscatine, Jr. C.E., 3.50, 40.50

KEARNEY.—Kearney, 8; North Platte, 26.60, 34.60

LA CROSSE.—Decora Prairie, C.E., 1; W. Salem, 20, 21.00

LAKE SUPERIOR.—Calumet and Red Jacket, 17; Escanaba, Jr. C.E., 1; Menominee, C.E., 15, 33.00

LOGANSPORT.—Logansport, Broadway, S.S.B., 12.50

MADISON.—Janesville, C.E., 12; Kilbourn, 2 35; Madison, Pr. Off., 58.50; Prairie du Sac, 8.50, C.E., 5; Poynette, C.E., 5; Portage, 8.50; Cobb, Eden Bohemian, C.E., 2, 101.85

MANKATO.—Redwood Falls, C.E., 14.00

MILWAUKEE.—Horicon, C.E., 5; Milwaukee, Immanuel W. Guild, 125, Missionary Workers, 50, C.E., 10; Perseverance, C.E., 12.56; Bethany, C.E., 1.80, Jr. C.E., 57 cts.; Grace, 4.01; Westm'r Ch., 2, Aux., 60 cts.; Somers, 1.12, 212.66

MINNEAPOLIS.—Buffalo, 5, Jr. C.E., 3.78; Minneapolis, Andrew Ch., 51.35, King's Daughters, 15; 5th, 16.08; Highland Pk., 12.05, Sunshine Bd., 1.25, C.E., 4.25, King's Messengers, 5; Oliver Ch., 12.05, C.E., 12; Shiloh Ch., 5, Caldwell Bd., 1.50; Westm'r Ch., 251.77, Y.W.S., 40; Bethlehem Ch., 44.78; 1st, 8, 482.86

MONROE.—Hillsdale, C.E., 6.00

NEBRASKA CITY.—Benedict, C.E., 1.50; Lincoln, 1st, C.E.,

17.90; 2d, C.E., 12.50; Tecumseh, C.E., 5; York, C.E., 65, 101.90
NEW ALBANY.—Leavenworth, C.E., 1.25
NIOBRARA.—Emerson, 2; Mrs. Holman, 6; Ponca, C.E., 10; Wakefield, 10, 28.00
PEMBINA.—Emerado, 10; Park River, 5.25, 15.25
PEORIA.—Astoria, 3; Canton, 53.50, Little Owls, 25, C.E., 6.50; Elmira, C.E., 10; Galesburg, C.E., 13.32; Knoxville, 1; Lewistown, 10; Peoria, 1st, 42, E. R. Edwards Bd., 12, Little Lights, 2; Grace Ch., S.S.B., 8.23; Princeville, 10; Vermont, 3; Yates City, C.E., 1.50, Washington, 5, 206.05
PUEBLO.—Colorado Springs, 1st, 62; La Junta, 2; Pueblo, 1st, 27; Fountain Ch., 3, 94.00
SAGINAW.—Bay City, 1st, 7.84, S.S.B., 43 15; Saginaw, E., Warren Av. Ch., 6.81; Saginaw, W., 1st, 376.80; W. Bay City, Westm'r Ch., 12.41, 447.01
ST. CLOUD.—St. Clond, 5.00
ST. PAUL.—St. Paul, 1st, C.E., 15.60; St. Paul Pk., Miss Eacham's Cl., 1; Macalester, Golden Rule Bd., 3.31; Dayton Av. Ch., 17.32, C.E., 24.25; 9th, 4.48; Bethlehem Ch., 15; House of Hope, 53.25; Central, 18; Merriam Pk., Van Cleve Soc., 13.10; Stillwater, Allbright Bd., 9.45, 174.76
SCHUYLER.—Elvaston, 8; Monmouth, 69, C.E., 5; Mt. Sterling, Earnest Workers, 10, 92.00
SOUTHERN DAKOTA.—Bridgewater, 21, C.E., 3; Canistota, 5; Hurley, Chase Bd., 10; Parker, 10.75; Parkston, 3.55, Jr. C.E., 2; Mitchell, Aid Soc., 1, 56.30
SPRINGFIELD.—Lincoln, 35.37; Orleans, Pisgah Ch., 5; Petersburg, 10.05; Springfield, 1st, 128, E. J. Brown Mem'l, 25.50, Mem'l Bd., 1; Woodson, Unity Ch., 5, 209.92
UTAH.—Ogden, 4.25; Salt Lake, Westm'r Ch., 13.65; St. George, Mrs. G. M. Hardy, 8; Springville, Jr. C.E., 1.50, 27.40
WATERLOO.—Clarksville, 2.83; Dows, 3; Greene, C.E., 2.65; Marshalltown, 2.50; Nevada, 41.50; State Center, C.E., 5; Traer, Tranquility Ch., C.E., 5.94, 63.42
WINNEBAGO.—Frame Memorial, C.E., 12.50
WINONA.—La Crescent, C.E., 6.50
MISCELLANEOUS.—Bloomington Ferry, Minn., Bequest of H. D. Cunningham, 16.13; Good Will, S. D., 6; Smith College, Mass., Miss Carrie S. Gilman, 1, 23.13

Total for month, $5,406.74
Total since April 20, 1897, $52,586.66

MRS. C. B. FARWELL, *Treas.*,
Chicago, Feb. 20, 1898. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for Feb., 1898.

BINGHAMTON.—Binghamton, 1st, 53.70, Immanuel, Jr. C. E., 3; Owego, 35; Whitney's Point, 5, C.E., 6, $102.70
BROOKLYN.—Bay Ridge, Mrs. A. W. Parker, 250; Brooklyn, Ainslie St., 17.50; Bethany, C.E., 10; Central, 20; City Park Branch, 6.76, *special*, 3.65, Cheerful Givers, 10.46, *special*, 2.11, C.E., 14.65; Classon Ave., Girls' Bd., 30; 1st, 11.20; Grace, 12.25, S.S., 10; Greene Ave., 4.90; Lafayette Ave., 438, Cuyler Bd., 45.75; Ross St., 8.24, C.E., 25; South 3d St., 74.08; 2d, 20.79, Life Member, 29.12, Y.L.S., 31; Westm'r, 7.10; Stapleton, S. I., 1st, 14, 1,096.56
CAYUGA.—Auburn, Calvary, 4.76, Y.L.S., 9; Central, 107.52; Hope Chapel, Lend-a-Hand Club, 5; Aurora, 25; Cato, 5; Dryden, C.E., 5, Jr. C.E., 5; Fair Haven, 5; Ithaca, 38.25, Do-What-We-Can Bd., 5; King's Ferry, 14; Union Springs, 15; Weedsport, 38.20, Mem'l Bd., 5, 286.73
CHEMUNG.—Dundee, 12; Elmira, 1st, 6; Spencer, 9.20; Watkins, 5, 32.20
HUDSON.—Hamptonburgh, C.E., 22; Liberty, C.E., 10; Middletown, 2d, 75; Montgomery, Jr. C.E., 1.25; South Centreville, C.E., 2, 110.25
NEW YORK.—Bethany, 60; Bethany Mem'l Chapel, C.E., 15; Brick, 575.83, Y.W.S., 4.45, Boys' Soc., 20, Branch S.S., 245; Central, 31; Ch. of the Covenant, 50; Ch. of the Puritans, 60; Fifth Ave., 700, Y.W.S., 160; Fourteenth St., Y.W.S., 15; Madison Ave., 222; North, C.E., 17; Olivet, Miss. Ass'n, 40; Park, 50, Friends, 103.50, Light Bearers, 6.50; Phillips, 360; Scotch, 161.75; Thirteenth St., Jr. C.E., 10; University Place, 625; West End, Nimble Fingers, 10, C.E., 25; Westm'r, 45; Mrs. J. S. Kennedy, *special*, 50, 4,102.58
ROCHESTER.—Livonia, 12.50; Rochester, Brick, 100, Y.L.S., 10, Miss. Bd., 10; Calvary, 12.50; Central, 100, Y.L.S., 25; 3d, Y.W.S., 40.32, 310.32
ST. LAWRENCE.—Chaumont, 5; Hammond, 12.50; Waddington, Scotch, 12; Watertown, 1st, 50, Friends, 4, 83.50
TRANSYLVANIA, KY.—Danville, 2d, 25, A Friend, 72; Harrodsburg, 10.25; Junction City, A Friend, 1.35; Lebanon, 1st, 5, 113.60
UTICA.—Boonville, P. Off., 10.50; Clinton, P. Off., 32.30, S.S., P. Off., 12.40; Hion, P. Off., 35, Mrs. D. E. Walker, P. Off., 5; Little Falls, P. Off., 24; New Hartford, P. Off., 6.05; New York Mills, Y.L.S., P. Off., 33.75; Oneida, P. Off., 30; Oneida Castle, P. Off., 25; Oriskany, P. Off., 8.40; Rome, P. Off., 20; Sauquoit, P. Off., 15; Utica, Bethany, P. Off., 26.29; 1st, P. Off., 47.50, Mrs. C. C. Goldthwaite, P. Off., 20, Y.L.S., P. Off., 3.25; Mem'l, P. Off., 30; Westm'r, P. Off., 50, Fisher Soc., P. Off., 10; Verona, P. Off., 21; Waterville, P. Off., 21.60; Westernville, P. Off., 13.25, 500.29
WESTCHESTER.—Brewster, South East Centre, C.E., 15; Croton Falls, 5; Hartford, Ct. 5; Mt. Kisco, 10; New Rochelle, 2d, King's Messengers, 2.50; Peekskill, 1st, Jr. C.E., 5; Rye, 17, Missionary Endeavor, 10; Stamford, 1st, 140; Yonkers, 1st, 60; *special*, 5, 274.50
MISCELLANEOUS.—Coll. at Prayer Meeting, 16.30; through Mr. Hand, Treas., from Y.P.S.C.E., Attica, 10; Brooklyn, Duryea, 8.50; Greene Ave., 8.47; Buffalo, Park, 4; Conklin, 5; Cooperstown, 7.64; Elliottville, 2.50; Gouverneur, 18; Hempstead, 3.50; Huntington, 2d, 8.06; Jamestown, 1st, 10; King's Ferry, 5; Newport, R. I., 7.50; N. Y. C., First Union, 10; Ch. of Good Shepherd, 11.64; Oak Orchard, 2.10; Portville, 3; Rochester, Brick, 17.20; Seneca Falls, 10; Thompson Ridge, Hopewell Ch., 6; Tyrone, 2.50, 176.91
LEGACY.—Estate of Hannah M. Coburn, 528.33

Total, $7,718.47
Total since April 1, 1897, $42,773.57

MISS HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Avenue, N. Y. City.
MRS. HALSEY L. WOOD, *Asst. Treas.*,
156 Fifth Avenue, N. Y. City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month ending Feb. 24, 1898.

AUSTIN.—Fort Davis, C.E., 4; Pearsall, Y.L.M.C., 3.25 (debt), 6; San Antonio, Mad. Sq., 6.75, $20.00
CIMARRON.—Ardmore, 10, C.E., 2.60, Jr. C.E., 3.65; Chickasha, 5; Purcell, 4.50, 25.75
EMPORIA.—Pestone, C.E., 5; Winfield, 1st, C.E., (debt), 5, 10.00
KANSAS CITY.—Knobnoster (debt), 3.70; Raymore, debt, 5, 8.70
LARNED.—Spearville, C.E., 12.50
OKLAHOMA.—Guthrie, 1.15 (debt, 15), 16.15
OSBORNE.—Hays City, Mrs. J. C. Adkins, debt, .50
OZARK.—Avilla, Mrs. M. Wilson, 6.00
SANTA FE.—Santa Fe, 1st, C.E., 10.00
ST. LOUIS.—Kirkwood, Y.L.M.S., 50; Nazareth, C.E., 10; Webster Groves, 34 (debt, 20.75), C.E., debt, 5, Jr. C.E., debt, 1.25; St. Louis, A Friend, 7; Cote Brilliante, C.E., 7.50; First, C.E., 25, McKee Bd, 5 (debt, 11.48); Forest Pk. Univ., 12.50; 1st Germ., 13; Glasgow Ave., 6.35; Laf. Park, Jr. C.E., 5; 2d Ch., 73.55, Pastor's Aid, 16.61, Boys' League, 5; Wash. and Comp., debt, 21, Y.L.S., 20 (debt, 10); West, Jr. C.E., 5; Westm'r, 2.23, 367.22
SOLOMON.—Beloit, 7; Bennington, C.E., 6.70; Cawker City, 5, C.E., 2.60, Jr. C.E., 3; Clyde, 1.70; Culver, Y.W.M.S., 1.50; Delphos, 3.50, Jr. C.E., 5; Milan, 9; Minneapolis, 3 02; Pobeta, C.E., debt, 6; Salina, 15 (debt, 5.70), C.E., 5; Solomon, 4, 83.72
TOPEKA.—Junction City, 1st, C.E., 20; Leavenworth, C.E., 45, Jr. C.E., 5; Topeka, 1st, 25, 95.00
TRINITY.—Glen Rose, Mrs. O. E., Arbuckle, 1.00
MISCELLANEOUS.—West Point, Miss., Mary Holmes Sem. C.E., 7.30; Purcell, Okla., 3.50; St. Louis, Manager, debt, 5, 15.80

Total for month, $672.34
Total to date, $6,187.15

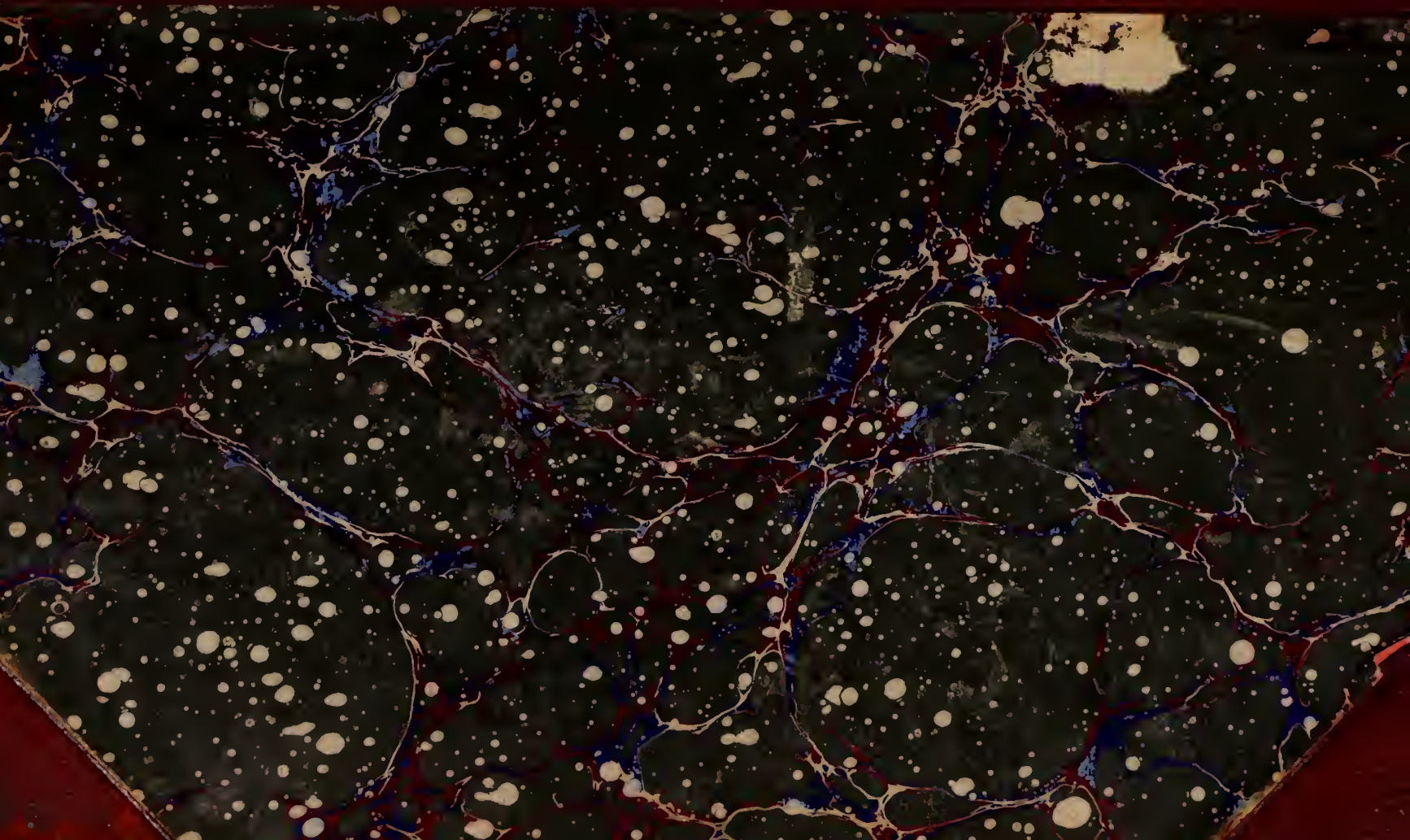
FOR THE DEBT, DEC. 24, 1897, TO JAN. 24, 1898.

CHOCTAW.—Atoka, $4.20
EMPORIA.—Emporia, Mrs. J. Ward, 1; Council Grove, 5, 6.00
HIGHLAND.—Highland, 11.80; Horton, C.E., 36.57; Washington, 6, 54.37
KANSAS CITY.—Kansas City, 3d, 4.30
LARNED.—Garden City, S.S., 4.05; Lyons, 1, 5.05
NEOSHO.—Neosho Falls, S.S., 9; Fort Scott, 10, 19.00
OSBORNE.—Phillipsburg, 85 cts.; Wa Keeney, 1.55, 2.40
OZARK.—Ozark Pres. Soc., 5; Joplin, 5.50, 10.50
PLATTE.—Cameron, 2; Chillicothe, Jr. C.E., 2; Parkville, 12.68; Weston, 2.50, 19.18
ST. LOUIS.—Ferguson, 7; Ch. of the Covenant, Children's Gift, 50 cts.; 1st, 167.43, Y.L.G., 23.70, Pastor's Boys' Club, 8.90; North, 6; 2d, 5, 218.53
SOLOMON.—Sylvan Grove Ch., 3.00
TOPEKA.—Argentine, Mrs. Backus, 1; Clay Center, C.E., 2.25; Leavenworth, 1st, 36; Seymour, S.S., 5; Wamego, 6, 50.25
TRINITY.—Dallas, Ex, Park, 10.00
MISCELLANEOUS.—Managers of the Board, 13.80

Total, $420.58

MRS. WM. BURG, *Treas.*,
Feb. 24, 1898. 1756 Mo. Ave., St. Louis, Mo.

DATE DUE

JAN [illegible] 2005			
MAR [illegible] 2006			

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